VOL. III. MAY, 1888. No. 5.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling is the real spring and most efficacious instrument of moral elevation, moral power and disinterested love."— CHANNING.

THE UNITARIAN

A MAGAZINE OF LIBERAL CHRISTIANITY.

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Lofty as is the love of God,
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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. III. MAY, 1888. No. 5.

CALVARY.

How can I glory in the Cross,
And feel the wonder of its power,
Until I, in some bitter hour,
Have known defeat and pain and loss?

The light that streams from Calvary
Were else too dazzling for my sight,—
I might adore that wondrous light,
But it could bring no help to me.

Oh, holy brotherhood of Pain
That binds us all in common ties;
The yielded will, the Sacrifice,—
These surely cannot be in vain.

Alas, for human strength and pride!
Each Soul must have its Calvary,
And faith, adoring, bends the knee,
While hope and joy are crucified.

T. W. BROWN.

JOSEPH PRIESTLEY.

A MEMORIAL DISCOURSE, DELIVERED IN THE FIRST UNITARIAN CHURCH OF PHILADELPHIA, PA., ON SUNDAY, MARCH 18, 1888, BY REV. JOSEPH MAY.

"The memory of the just is blessed." Prov. X, 7.

One of the ever-pathetic things, in our human life, is the quickness with which we are forgotten when we die. We may fill very important places while we stay—we may be useful, honorable, even conspicuous, yet in a few years all real recollection of us shall have faded, except in the hearts of kindred and close friends. Only a few of the very great live, when they are dead. The great and the good of every grade but the highest, pass into swift oblivion!

Perhaps it is best so. The world cannot well carry too much of its past with it. Let us be content to do our part, to make our contribution and pass on. We are not lost, though on earth posterity forgets us. There where we are we shall have contemporaries and associates to be served by us and to give us a present appreciation.

Yet, in our special circles of relation it seems ingratitude and is a loss of inspiration not to keep alive, even with pains, some particular memories. They are to us what the greatest ones are to the world; they are our heirlooms, worthy to be had in remembrance and in honor. Let each nation have these—each city—each organization like this which we compose here. Such memories are precious and tend to keep our hearts tender and refined. They are our ideals. It is well for us to have their outward tokens about us in a place like this, our religious home.

I have long wished to revive among you one memory, which the world, indeed, especially the scientific world, has by no means let pass from recollection; which is a peculiarly interesting and honorable inheritance of ours, as Unitarians and members of this Church; than which we could not possibly have a better example for our youth; to which I feel that we owe a debt of respect which we should not fail to pay if we appreciated it, yet of which we perhaps are failing through that stealthy process of forgetfulness which, before we know it, effaces so much of the past.

This man was one of the most celebrated scientists, philosophers, theologians and preachers of his period. A man awake, electric in every nerve, full of life and activity; eager in the pursuit and dissemination of knowledge; progressive in his whole constitution of mind; an inquirer, a teacher, a philanthropist by nature. A hundred years ago, his name was familiar in every learned circle in Europe. As Dr. Johnson, his contemporary, wrote of Goldsmith, in his epitaph, there was hardly any branch of learning which he did

not touch, or touching did not adorn. Martineau says, "to refer to a catalogue of his works is like consulting the prospectus of a Cyclopedia." He wrote, and wrote well, on mathematics, chemistry, physiology, grammar, logic, mental and moral philosophy, history, theology, prophecy, politics, sociology. He was the father, in a modern sense, of one of the sciences most important, most incessantly serviceable, in our present age of arts and manufactures. He discovered and made known the qualities of this vital air we breathe. He discovered, indeed, and explained the significance of breathing. An Englishman, and one who had expressly renounced Calvinism, he received its highest degree from the leading university of Scotland, and though a Unitarian and a political liberal, he was an honored member of the Royal Society. He was a metaphysician, also, of acuteness, vigor, learning and eminence; and finally, though capable of satirical speech, was of singularly calm and generous temper. He was one of the bulwarks of Christianity in his day; a profound student of Scripture and a voluminous commentator upon it. He was a Unitarian through personal study and conviction before there was a Unitarian communion, and did long and active service in behalf of the group of ideas, Arminianism, Arianism, Socinianism, as well as Anti-trinitarianism, which entered into the composition of the system finally called Unitarian.

Further and naturally, he was a most vigorous, intrepid, constant defender of that principle of freedom in all things which, as Americans and as Unitarians, we so profoundly trust and cherish. He spoke for it, in season and out of season, regardless of self-interest and popularity, fearless of the opposition of men. More than a hundred years ago, in England, he opposed a religious establishment, and while abhorring the excesses to which they were led, gave his sympathies to the oppressed and outraged people of France when their miseries burst forth in a revolution originally as righteous in spirit as it was dreadful in he forms of vengeance and bloodshed which it came to take on. He was a man of mature age when our own revolution took place, and was of those who, even in England, could see (as Johnson could not) that our fathers on this soil were the true upholders of the great English principles, and were battling, not for merely local interests, but for the great issues of Magna Charta and the Bill of Rights. So he lifted up his voice loudly on behalf of the cause of our nation, just struggling into being. He became a veritable martyr to his frankly avowed opinions in religion and politics. Though a man of usually mild speech and of gentle manners, bigots grew hot against him. A quiet domestic student, his home was pillaged, his precious papers thrown to the winds, and his apparatus destroyed by the mob; his chapel also was gutted, while he fled for his life. At length he shook the dust of his ungrateful country from his feet and came across the sea to this free land. As he had been the friend of Franklin in England, so he became the friend of John Adams and of Jefferson here. This city received him with some coolness as a heretic in religion, yet with due honor as a distinguished man of science and a persecuted defender of the American cause. Our university tried to secure him as a professor, but his time was too precious. In the seclusion of a rural village, he renewed his incessant studies, and added other volumes to the long list of those he had published before his migration. Despite the unpopularity of his religious views, he had large audiences ready to hear him when, occasionally, he came down from his country home and consented to lecture on moral, religious and scientific topics in this city.

Finally—*he founded this Church.* It was by his suggestion that that little group of fourteen men were encouraged to associate themselves for worship and mutual edification in Unitarian Christianity. He strengthened their hearts during the early years while they were without a clerical pastor. But for him this Church would probably not have come into being then, at least, or for long after. Had he consented, he would

doubtless have been its first minister.

The names of his associates are some of them recorded on our walls, others are not wholly forgotten. Shall I now pronounce his own? It was Joseph Priestley.

I have given you an epitome of the life I wish to speak of. I should like to revive this honorable memory if I could, and to lead you to value it among our cherished associations, both in justice to the man and to ourselves. How far I may venture to fill in my outline I am not sure. A scholar's life has not in it much which is striking, and his, though a distinguished career, had but that one tragical episode which made him an exile, to give it the graphic quality.

But you ought to know the leading facts in the history of such a man, and it will not tax your patience seriously to listen to a rehearsal of them.

Joseph Priestley was born March 13, 1733, old style—one hundred and fifty-five years ago. He was the son of Jonas Priestley, a cloth manufacturer of a village near Leeds, in Yorkshire, England; —a good man, who had a good wife. They were a united couple, and took faithful care of their children, of whom I believe they had many; but alas, the mother died when Joseph, her youngest, was but seven years old.

But the first seven years are not the least important ones, and in that fleeting period the good mother had time to impress ineffaceable lessons of moral and religious truth on her boy's mind. They began early, too, in those days. She taught him the Assembly's Catechism, so that at four years of age he could repeat it without missing a word, and inculcated such a strict morality that she once made the little fellow carry back to an uncle's house a pin which he had thence brought away. Nor, happily, did her death leave him wholly motherless. Two years after it an aunt, not less upright and religious, adopted him, and he lived with her as her own son. She, like his parents, was a strict Calvinist, and yet a woman of liberal spirit, and so she brought up her borrowed boy, as he records, "with sentiments of piety, but without bigotry." The religious instinct developed early, as was natural under such influences. At six and a half years he would ask his older brother to kneel with him while he made his own artless prayers. Before he left home for school he was desirous of becoming a communicant. But (and here we see the early bent of his mind and the germ of his rigid independence of character) he submitted to be refused by the elders of the Church because he could not agree that "all the human race were liable to the wrath of God and the pains of hell forever on account of the sin of Adam only."

Some time before even this he had, being always of a logical turn, been distressed because he could not "feel a proper contrition" for that sin of Adam; but his brief days had already sufficed to relieve him of that qualm.

When, a few years later, his aunt proposed to put him at an academy for his higher education, again his singularly mature convictions became a condition. To one academy he could not go because there he must, twice a year, subscribe ten of the articles of the Calvinistic creed. Yet he was admitted at another, which the good Dr. Doddridge (to whom we owe, still, so many of our sweetest hymns) had founded, but had imposed on it no theological tests. There he had three very happy years. Liberty of thought and speech being allowed there to a degree still remarkable, teachers and pupils discussed all points with perfect frankness, and every inquirer reached his results unbiassed. So the youth's mind kept growing, and he left the school still more a heretic in religion than he entered it. He was now an Arian in theology and a necessarian in philosophy.

Before he went to school he had read all Bunyan and many other religious writers, and all the common Latin authors, and by the time he was nineteen, besides acquiring three modern languages, he was proficient in Greek, Hebrew, Chaldee, Syriac and Arabic! At the academy, where he resided from his nineteenth through his twenty-second year, he read ten folio pages of Greek each day, and a Greek play once a week,

besides his other work. During these years, too, he made the first draft of his great work, "The Institutes of Religion," published long afterward.

On leaving the academy, he took charge of a small dissenting congregation. But his progressive opinions (and as well an impediment in his speech) made him unpopular, and in three years he removed to another. Here, too, he remained three years; besides preaching, also teaching school from seven in the morning to four in the afternoon, and private pupils from four to seven in the evening. His reputation as a teacher became great, and resulted, when he was twenty-eight years old, in his becoming a tutor in languages at a large academy at Warrington. Here he married, in 1762, and lived happily for six years. As ever, he was "indefatigably laborious," not confining himself to his own department of languages, but lecturing, also, on oratory, civil law, history and anatomy. About this time he received his degree of Doctor of Laws.

It was at this time, too, that, on a visit to London, he became acquainted with Dr. Franklin. Franklin's advice and encouragement led to the composition and publication of his first important scientific work—a "History of Electricity." This brought him great reputation. "It is an instance," says his biographer, of his wonderful versatility and dispatch, that he composed and printed this large and valuable work in less than twelve months, although engaged in lecturing five hours daily in the academy."

The life at Warrington was succeeded by six years at Leeds, as the pastor of a dissenting chapel (Mill Hill). Ministerial life was what he always loved best, and always honored, as he says, more highly than any other, and in the studies of which he took most delight. He had never intermitted these studies, and now turned to them more exclusively and pursued them more widely. At the same time, however, he was diligently prosecuting his scientific inquiries. It was his favorite theory and saying, that "change of work was rest," and it was at this period, say at about his thirty-fifth year, that he began that course of patient and ingenious experiments in chemistry which led to such brilliant results, and gave him a high place among the discoverers and philosophers of the world. In 1773 he received a gold medal from the Royal Society in token of his services to science.

Of these, the most notable had been the discovery of oxygen, which he succeened in isolating, and the properties of which he identified. I may sum up all in the words of a distinguisted fellow-scientist of his own time,* who said that "to enumerate Priestley's discoveries would be to name most of those which have been made in the last fifteen years. The very air we breathe he has taught us to analyze—a substance so little known that the precise effect of respiration was an enigma until he explained it. . . . To Priestley pharmacy is indebted for a method of making mineral waters and for shorter methods of preparing medicines; metallurgy, for more powerful and cheaper solvents, and chemistry for such a variety of discoveries as it would be tedious to recite; discoveries which have new-modeled that science and drawn to it and to this country the eyes of all Europe. . . . In every philosophical treatise his name is to be found, and on almost every page. They all own that most of their discoveries are due to the repetition of his, or to hints scattered through his pages."

It is related that Edmund Burke, Priestley's friend until the question of the French Revolution divided them, used to visit him in his laboratory and watch his experiments. One day as he did so, Burke exclaimed, "Priestley, what a happy man you must be!" The utterance was really an instinctive tribute to Priestley's equable temper as well as to the delightfulness of his congenial pursuits.

It is astonishing to note of such a busy student of science, that his pastoral labors were all the while assiduous. He preached regularly; gave, and also published, courses of lectures on subjects connected with religion; and especially

*Richard Kirwan, an eminent chemist and geologist.

devoted himself to the religious education of the young, becoming a pioneer in what has since been known as Sunday-school instruction. It would be well, indeed, if all children and youth could be instructed as industriously and as intelligently as the fortunate ones of Mill Hill Chapel. A great number of pamphlets record his special efforts, also, with the adults of his congregation. He tried to allure them to the Lord's Supper, to the practice of family prayer, to the study of the Scriptures, and an interest in Christian history. One of his most permanently valuable works, only very lately republished—the "History of the Corruptions of Christianity"—was composed at this period.

A year after the close of his pastorate at Leeds, Priestley received an invitation to become the librarian and literary companion of the Earl of Shelburne, afterwards Marquis of Lansdowne, the friend of Pitt and the friend of America, under whom, during his brief term as Prime Minister, the treaty was negotiated which recognized the independence of the colonies. The earl's library was one of the finest in the kingdom, while his liberal provision for Dr. Priestley's livelihood, gave the student the leisure so precious to such a mind. With the nobleman he made, in 1774, a tour of the Continent, and resided a month at Paris, where his scientific and philosophical celebrity opened to him all doors. But the glamour of French society did not obscure his vision. Although the object of much attention and flattery, the associate of scholars and statesmen, he wrote, simply, to a friend —"Upon the whole, I thought the country by no means a desirable one to live in, or to stay much in, and I wonder much at the taste of some of my countrymen who spend so much of their time and of their money there,"—words not wholly out of date one hundred and fifty years later. His remarks on the infidelity and atheism of the circles he entered in Paris, and at Lord Shelburne's, and on the attitude of the simple religious and very liberal Christian belief which he maintained, are most pleasing in their ingenuousness. "I was told by some of them," he writes from Paris, "that I was the only person they had ever met with, of whose intellect they had any opinion, who professed to believe Christianity. But on interrogating them on the subject, I soon found they did not really know what Christianity was. . . . I hope that my always avowing myself to be a Christian, and holding myself ready at all times to defend the genuine principles of Christianity, was not without its use."

With this hope he wrote his "Letters to a Philosophical Unbeliever," and had the same purpose in view, doubtless, when in 1782, he published the "History of the Corruptions of Christianity," already spoken of; but which, with his "History of Early Opinions Concerning Jesus," earned him sad disrepute with many Orthodox Christians, who (as some people do their Bibles) preferred to have their system as it was, errors and all. It is interesting to quote another remark of his, made at about this time, when his fame as a philosopher was at its height: "I can truly say that the greatest satisfaction I receive from the success of my philosophical pursuits arises from the weight it may give to my attempts to defend Christianity and to free it from those corruptions which prevent its reception with philosophical and thinking persons, whose influence with the unthinking is very great."

Yet again, a period of six years was, in this connection with Lord Shelburne, happily and very fruitfully spent, in the summer at his house in Wiltshire, near the earl's seat, and in winter at London with his patron, then one of the leading statesmen of the period. Theologically, he had made progress, as we should call it, while at Leeds, having there become satisfied that the Arian theory of Jesus' nature was untenable, and accepting the humanitarian view, familiar to ourselves to-day. This definite acceptance of a strict Unitarian position, which he did not fail loyally to avow and proclaim, added sufficiently to his unpopularity in religious circles; but while with Lord Shelburne, he came to a conclusson in philosophy

which intensified the odium he was under. This was, that "man is wholly material, and that the only prospect of immortality is from the Christian doctrine of a resurrection." His definition of matter, however, was such that, as a learned writer remarks, "it would have been quite as reasonable to call it spirit, when perhaps the world would have been less offended." Indeed, as Prof. Huxley shows, almost the same view was later entertained by so eminent a churchman as Archbishop Whately, not to speak of lesser divines. But the name "materialist," though associated with only the purest religious and moral principles and conduct, was, especially when connected with his philosophical doctrine of necessity, or the denial of human free-will, quite enough to justify the popular opinion that Priestley was an infidel and little better than an atheist.

Perhaps this growing unpopularity of his protegé affected the noble lord. At any rate, in 1780, Priestley quietly separated from him, receiving an annuity of £150, which was honorably paid till his death.

And now we approach the more dramatic part of his career.

On retiring from his connection with Lord Shelburne, he settled in Birmingham, which he chose for its convenience in his philosophical inquiries and for the society of the other distinguished chemists residing there. But he did not give his thoughts wholly to science. He revived a religious publication, which he had conducted while at Leeds, and united with a club, meeting once a fortnight for religious study. Very soon, too, he was induced to accept another pastoral charge, or rather a ministry in which the strictly pastoral element was confided to a younger man, while a portion of the preaching only, with the religious instruction of the young, were given to Dr. Priestley. This latter work, which presently extended itself to adults, he again took up with characteristic ardor and thoroughness and carried it to a high success. A friend of his writes that "entering Dr. Priestley's chapel on a Sunday, he found a class of thirty young ladies some of them married, engaged in study with their minister, and was told that it was the third class he had conducted that day, besides preaching his usual sermon." And this was his regular Sunday work!

His week days were filled as full, through an activity and a vigor of mind and body which seem almost incredible. Nearly every year of his mature life, indeed, Priestley gave to the world as much as would fill two octavo volumes! Besides two works already mentioned, he now published numerous writings on the "Evidences of Christianity," and an annual pamphlet called "Defenses of Unitarianism," which had for its object to examine and reply to whatever had been written against Unitarianism during the preceding year. But especially he became engaged in one of the most celebrated theological controversies of modern days (of which I should think some of you were old enough to have heard the echoes),—that long referred to as "Priestley and Horsley." Bishop Horsley was extremely abusive in his papers, and, with others who took part in the debate, did much to exasperate the public mind against Priestley, and to bring on the catastrophe which ultimately followed.

It is now almost incredible that a civilized community, in a great city, could become so fiercely excited against an individual man, eminent for probity and piety, for scholarly learning and scientific skill, as the people of Birmingham became against Dr. Priestley. I am speaking too hastily to be able to give anything like a just idea of the causes of the hostility or the condition of the times which engendered it.

But be it remembered that Priestley, besides being a Unitarian in theology and a necessarian and materialist in philosophy, was an eager and vehement opponent of a religious establishment,—of "Church and State,"—and an open though not aggressive sympathizer with the revolution in France. That movement had not yet fully entered upon the phase of rage and bloodthirstiness which presently shocked all mankind and paralyzed the hearts even of those who had

deeply sympathized with the people in their real grievances. But the portents were already more than serious. Events were marching with increasing swiftness. The king had already made his vain effort to flee, had been captured, brought back and suspended. Mirabeau had died, "with none but direful anticipations," and leaving no one who could longer overawe the Jacobins. Robespierre was becoming the great power in the distracted state. No wonder the Revolution, in its facts, seemed to the body of the English people to threaten the security of society, as, in its principles, it was hostile to those of an aristocratical order like that of England in the eighteenth century. The party in power were bitterly arrayed against it and in natural sympathy with the monarchy and with the aristocracy of France, a caste never worthy to be compared to the nobility of England even at their worst. Certainly the times were most obscure, ominous and full of causes of convulsion and peril. It was to be expected that any one who showed any sympathy with the popular uprising in France should be looked upon with suspicion and hostility.

Just at this same time, too, the dissenters were pressing hard to extract from Parliament a restoration to perfect religious liberty, and in this demand the government and the conservatives generally saw only peril to the Church and to Christianity.

Even so large and liberal a mind as Edmund Burke's, as you know, could not bear the strain of times like these, but became one of the most severe, as well as one of the ablest and most effective, of the English opponents of the Revolution. If such a mind was driven into a panic by the portents of the period, no wonder the average citizen, priest or layman, should see in them disaster only.

Upon both of these topics, the French Revolution and the rights of dissenters, Priestley appears to have published very little. But that little went for a great deal, both from the eminence of the writer and his always frank and unqualified expression of his views. He aroused against himself the most vehement animosity on all sides. In the House of Commons he was angrily denounced, and the basest perversion and calumniation were employed to make the people fear him, and believe that he and the dissenters were engaged in a plot against the government. Even Burke, his former friend, turned upon him, not only with violent invective, but with insinuations so malignant as redound, says Professor Huxley, "to Burke's everlasting shame." Caricatures were spread broadcast representing him with every hideous attribute of atheism and treason. Ballads were written and sung against him. One stanza reads, in part,

> "Gunpowder Priestley would
> Deluge the Throne with blood,
> And lay the great and good
> Low in the dust."

The Birmingham clergy added fuel to the fire, and uttered misrepresentations and aspersions the most willful and base. On the walls of the houses imprecations against "Priestley and the Presbyterians" were chalked in large letters, and the street boys learnt to leave their play and follow him with gibes and curses.

Such was the state of things when, especially influenced, it has been said, by the publication of a spirited reply by Priestley to Burke's Reflections on the French Revolution, the friends of the cause of liberty in France determined to celebrate by a dinner the destruction of the Bastile, on the second anniversary of that event, July 14, 1791.

Priestley had no part in the preparation for this dinner, and did not attend it. And, indeed, it was only the cause of the outbreak which followed, as the match is the cause of the explosion. The evidences are strong that an assault was preconcerted, and that its deepest motive was the animosity of the High Church party against the dissenters, and especially against the Unitarians and Presbyterians, rather than antipathy to the cause of the Revolution. Just before the anniversary, handbills of the most inflammatory character had been distributed. Upon the actual day, the streets and ale-houses were unusually

full, giving rise to the belief that leading employers of labor had connived at the outbreak by giving their hands a holiday. The leaders of the mob were observed to be strangers, who incited the local rioters and systematically directed them. Its sentiments were indicated by the fact that the prevailing execrations were directed against the dissenters, the watch-words during the whole course of the riot being "Church and King," and "Down with the Presbyterians." No vengeance was wreaked upon any member of the dinner party who was a Churchman, while its first victim was Priestley, who had not been present, and the next objects of their wrath were two other dissenters, who were well known to have discouraged the dinner altogether.

But be all this as it may (and it is not pleasant to reopen these old sores), the events of the day were, briefly, as follows: Eighty or ninety gentlemen sat down at table, a member of the Church of England presiding. All passed off quietly. Speeches were made and toasts drunk, the company dispersed, and the town remained at peace until after eight o'clock in the evening. Opposition dinners were given (the guests at some of which, Priestley remarks, did not rise from their entertainments so early, nor with so much sobriety, as did his friends), but there was no interference with the proceedings of the French sympathizers.

Priestley passed the evening quietly at his home, wholly unexpectant of harm. Somewhat late, word was brought him of impending danger. As he sat down to his favorite game of backgammon, some young men, breathless with running, came to tell him that a great mob had gathered at the hotel and had demolished its windows; that they had thence proceeded to his meeting-house and were destroying that, and that they threatened to come and do the same to his house.

This is not the time for the details of one of the most wicked and unprovoked outrages of the kind that ever happened. Suffice it to say, the mob came —and worked their will upon the dwelling and the possessions of this simple minister and student; this upright citizen, who, if strong in his political and religious views and feelings, had at least been always outspoken, and had said and done nothing injurious to the peace of England. With only the clothes they had on, and taking with them none of their property, Dr. Priestley and his family left their home to save their lives, and retreated to the house of a neighbor, a mile or more away, but near enough, in a still night, for them to hear the shouts of the rioters and the blows with which they broke into the house.

As I have already said, all things destructible were that night destroyed within Dr. Priestley's dwelling. Nor only these, but his own and another dissenting meeting-house, and the houses of two friends, already alluded to, were sacked before morning.

Priestley bore himself with great equanimity and courage throughout the disaster. Besides the destruction of his home, he suffered in apparatus and books, and especially in manuscripts, a loss which was irreparable. "The labors of years were annihilated." One important work, "Notes on the New Testament," just ready for the press, was among the papers destroyed. The most painful element in the event, after the evidences of premeditation, was the exultation of some citizens who should have been superior to such exhibitions of malevolence. But not a few of the better sort honorably condemned it, among whom the celebrated and generous Baptist preacher, Robert Hall, declared that "to the unenlightened eyes of posterity it will appear a reproach, that in the eighteenth century, an age that boasts its science and refinement, the first philosopher in Europe, of a character unblemished and of manners mild and gentle, should be torn from his family and obliged to flee, an outcast and a fugitive, from the murderous hands of a frantic rabble. But when they learn that there were not wanting teachers of religion who secretly triumphed in these barbarities, they will pause for a moment and imagine they

are reading the history of Goths and Vandals."

There were clergymen, also, of the Church of England, manly enough to echo these sentiments, and addresses of condolence were made to Dr. Priestley from public bodies, religious, political and scientific, both in England and France. His own congregation, the leading dissenting one in Birmingham, stood by him nobly, the young men and women especially gratifying him by their loyal devotion during this troublous time.

It ought to be added, too, that citizens, in all parts, for the honor of England, came forward to make up his pecuniary loss. The courts of law awarded him only partial damages, but this private munificence appears to have done all that money could by way of reparation. He was especially affected by the action of a Calvinistic congregation who made up a purse as a token of their repudiation of the act of the mob.

But it was evident that in the state of the public mind Priestley could no longer live happily, nor work usefully, at Birmingham. Driven thence, friends gave him an asylum in London,—and in four months from the disaster, the congregation of his late friend, the distinguished Dr. Price, had gladly secured him for their minister.

But even there, he was hardly safe, and though he continued in a ministry otherwise exceedingly happy, for two years, the unsettled state of feeling led him to withdraw to Clapton. Here he refitted a comfortable dwelling and prepared to end his days.

But his unpopularity had extended to his family. His sons were obliged to give up their business connections, and at length all three of them emigrated to this country. The uneasiness of his situation and a yearning for their society determined the father to follow them. In 1794, he preached a sermon on Fast Day in which he gave a review of his own course and of the persecutions to which he had been subjected, and announced his purpose of joining his family in America. As the time for his departure approached, testimonials of respect and regret poured in upon him. One of the most gratifying of these came from the University of Cambridge, and should still, I think, be a precious heirloom with his descendants. It was a silver inkstand, a most appropriate gift to this incessant author,—and bore an inscription which says, in part, that the givers regretted "that this expression of their esteem should be occasioned by the ingratitude of their country."

So ended the more important part of the activities of this remarkable life.

Yet a few years were to remain to the illustrious exile, and for him they only could be years of incessant labor. Even at sea he was busy,—writing his "Observations on the Prevalence of Infidelity," and diligently studying the New Testament, "which," he wrote to his friend Lindsey, "I think I read with more satisfaction than ever."

His impressions of America, on arrival, were very agreeable. Of New York he wrote, "I think I never liked any place so well." "My reception," he adds, "is too flattering, no form of respect being omitted. I have received two formal addresses; more, they say, are coming; and almost every person of the least consequence in the place has been, or is coming, to call upon me."

After a few weeks he writes again: "I feel as if I were in another world. I never before could conceive how satisfactory it is to feel a sense of perfect security and liberty, all men having equal rights and privileges and speaking and acting as if they were sensible of it." A further remark is very flattering: "Whether it be the effect of liberty or some other cause, I find more clever men, capable of conversing with propriety and fluency on all subjects relating to government, than I have met with anywhere in England."

After a short visit in this city, where, as I have said, he was urged to settle, Priestley withdrew to the home of his son, at Northumberland, in this State, in order to have greater command of his time than he could have in the larger place. Before even his instruments and books were unpacked he writes of the

renewal of his studies; every day he gives some hours to his Church History, and before beginning on that, reads, each morning, a long passage from the Hebrew Bible. "I have no satisfaction," he says by the way, "like that of the study of Scripture."

In February, 1796, he again visited Philadelphia, and delivered a course of lectures on "The Evidences of Revealed Religion." "The congregation which attended was so numerous that the house could not contain them. As many were obliged to stand as sit, and the doorways were crowded with people."

To this incident in his life we of this church are especially drawn. It was the interest aroused by this course of lectures which suggested to a circle of gentlemen here — some of them Priestley's former friends in England —the founding of a Unitarian Church. Dr. Priestley was consulted. He was, I understand, urged to unite with the new society as its minister. Certain it is that, declining this request, it was his encouragement to the people to organize without a minister, and to conduct their own services, which decided those interested to establish the church. The illustrious clergyman united with them as a lay member, and his autograph enriches our early records. I have told the story of that simple beginning before. On the 12th of June, 1796, the first meeting was held, and this society came into formal existence.

On subsequent visits, Dr. Priestley gave other courses of lectures, and renewed his assistance and encouragement to the members of the young church.

But the end of this busy life was not very far off. The closing years, outwardly tranquil, were marked by deep afflictions. His health was broken, after a serious illness which overtook him in this city. One son and, soon after, his devoted wife, his cherished companion for forty years, were taken from him by death. "She had a great mind," he writes of the latter. Of himself he says, "My trials are as great as I can bear; but I doubt not a wise and good Providence overrules all events, and I have daily a more habitual respect to it. Indeed, the reflection that we are under the government of the wisest and best of Beings, and that nothing can befall us without His permission, is sufficient to banish the very idea of evil, and to make us regard everything as a good for which we ought to be thankful."

"Thus, serenely and happily," to quote the words of another, "did the life of this Christian philosopher draw to its close. Constantly occupied with important studies, and deeply interested in great truths, he hardly allowed himself to remember the trials of his lot, while he acknowledged its blessings with strong expressions of admiration and gratitude."

Of the end, it is not of moment to speak now. It was peaceful and fearless, full of faith in God, and of love and tenderness to the friends he was leaving. Little children were about him almost at the last, reciting their simple prayers and hymns, and some of his latest words were of gentle admonition to them.

He died on the 6th of February, 1804. Within an hour before he breathed his last he suggested some corrections to his latest work, and his closing words were: "That is right—I have now done."

Of Priestley's private life and personal character I have only spoken incidentally. Nothing could be simpler and more kindly than the life, or more transparent and manly than the character. His slender person, placid countenance and courteous, grave manners were the outward setting of a mind of rare purity, sincerity and charity, and which displayed many of the characteristics of true greatness. The most striking qualities of his intellect were doubtless, its many-sidedness and its rapidity of action, and these led him occasionally into corresponding errors. His literary style, though elegant and correct and learned, was diffuse, and his material was not always patiently digested. In science, it would appear to be his discoveries of facts more than his detection of their underlying theories which gave him his high place among the philosophers of

nature. In practical affairs he was utterly guileless and helpless. His unconscious candor was almost a fault, and while he could sharply rebuke pretenders to learning, he poured forth his own stores of erudition to the humblest listener "with the simplicity of a child." His geniality and moderation recommended him, personally, to those who most widely differed from him in opinion. The same Robert Hall, who heartily denounced Priestley's Unitarianism, yet said of the man, "from him the poisoned arrow will fall harmless." The celebrated Dr. Parr wrote, "his attainments are almost without a parallel; his talents are superlatively great; his morals are correct without austerity, and exemplary without ostentation. In them is the deep root of virtuous principle and the solid trunk of virtuous habit." Still more beautiful was the tribute of Toplady, the rigid Calvinist divine, and author of that marvellous hymn, the pæan of orthodox piety, "Rock of Ages," who generously and exquisitely said, "Priestley is like a piece of crystal, which one can take up in the hand and look through."

Acute, versatile, indefatigable, generous, upright, devout, Priestley was a leader by temperament, yet unselfish and unassuming; a disputant without fear and without rancor; a radical thinker protected by a strong instinct of conservatism; a scholar and a scientist, a theologian and philosopher in one. A heretic from much of established religious thought, but one of the most puissant defenders of Christianity in a period marked by skepticism and a coarse infidelity; a materialist and necessarian in philosophy, yet a moralist most rigid and a fixed believer in the immortality of man. A Unitarian in theology, not only as maintaining the strict unity of the divine personality, but as upholding the doctrine of character as the supreme good and the right of freedom of thought, he anticipated Channing by half and Parker by three-quarters of a century. Mobbed and exiled as a lover of mental and of personal freedom, he was, as I have said, the last English martyr to the ideas especially dear to ourselves, at once in religion and in politics.

Tardily the great city where his home was destroyed and his papers rifled, and from which he was cast out, did justice at once to him and to itself, and now statue stands to the martyr of liberalism in one of the public places of Birmingham. It was dedicated to his memory on the one hundredth anniversary of his great discovery of oxygen, and the acute and eloquent modern student of science, Professor Huxley, made the commemorative address. As one of the earliest representative Unitarians, as an eminent man of science, as by adoption and affection a citizen of this country, there might well be some memorial of him in America. As the founder, and one of the earliest members, of this now ancient Church, it might fitly be *here*.

On the walls of this church, which might very appropriately, indeed, be called after him, beside the names of Vaughan and Eddowes and Birch and Taylor, its early and faithful servants, and among the gathering memorials of its later members, our own valued friends, there ought to appear, not inconspicuously, the name of him whose practical wisdom directed, and whose encouragements sustained, the devoted group who first composed it, *Joseph Priestly.*

THE LIGHTHOUSE.

Howling like wolves, the billows beat
Upon the rocks concealed by night;
Man imitates a star of light,
And God forgives the counterfeit.

It shines upon the waters dull
With ruddy gleams that come and go,
As swiftly glancing shadows show
The rapid flight of many a gull.

But look! above this jagged rock,
That shining star has been effaced—
Nothing across this boundless waste—
Only the surge's angry shock!

Was it some fiend that tried his power,
Impatient in his heavy flight?
Has he forever quenched the light
On the dark summit of the tower?

But no, it shines; the gloom was brief;
And faithful to its task once more
It shows, upon the misty shore,
To the white ship, the deadly reef.

Hope! heavenly beacon on the shore!
When man has lost the sight of thee
He finds in this immensity
A night of death and nothing more.

Without a compass or a light
He goes, by endless whirlwinds tossed,
Upon a sea of darkness lost,
With not a single star in sight.

Hope! to the soul its light returns!
A moment, only, all was dark:
Obscured awhile may be the spark,
But still forever there it burns!

L. A. K.

Translated from the French.

THE UNSEEN.

That there is an "Unseen Universe," very vast and very real, and very glorious, most thoughtful men have always believed; and more and more as knowledge has increased have they come to feel that such a faith is well founded.

The revelations of the Unseen have come to man through science, philosophy, art, religion, life.

The five senses of man are so many avenues over which impressions may come from the outer world to the mind, and over which the mind (the real self) may pass out and get knowledge of the larger world. The eye perceives light and color, and form, and in its own realm distinguishes the various shades and combinations of color and form that go to make the physically beautiful. The ear is limited to sound, but comes to distinguish all the qualities and combinations in speech, and oratory, and music. And the senses of taste and smell make the mind conscious of the sweet and the sour, and of the different odors. The absence of any one of these senses would shut the mind off from the properties in nature that it alone can reveal. Nor should we assume that these few senses reveal all the properties in nature; the absence of any one would mean the absence of the special knowledge that it makes possible; and hence there may be many properties of which we are wholly ignorant. Indeed we cannot assume that these special senses make us conscious of all within their own special fields. In fact, we know that they do not. Some eyes are color blind, and some see much farther than others, and the added power of the telescope or microscope reveals worlds beyond the reach of the unaided vision.

And then, wonderful as is the power of the eye, it looks only upon the surface of things, gives no knowledge of their inner structure or their essential properties; and even in its outer impressions it has often to be corrected by the higher teaching of the reason. The eye had looked upon the human body for thousands of years, but had given no knowledge of anatomy, or of the circulation of the blood. And men had watched the rising and setting of the sun for ages, and taking the impressions of sight, supposed that the sun actually rose in the east and moved across the heavens and sank down in the west. The inductive reason corrected these false impressions and showed that it is the earth that moves, and that relatively the sun is stationary.

And so in other things, the senses, which are reliable enough for their practical uses, give very little actual knowledge of the nature and properties of bodies. Water, above a certain temperature, exists in a liquid state; below that it congeals into a solid, beautiful crystal; under a higher temperature it rises up and escapes in steam. The unaided senses could never have discovered the simple elements that combine to form the bodies thus made known. It requires the inductive reason, aided by the instruments it has created, to analyze the earth and air, and to penetrate the distant depths and spaces of the stars. We are told that oxygen constitutes one-half of the ponderable part of the earth, and eight-ninths by weight of water, and one-fifth of the air; it is everywhere present, in the food man eats, in the water he drinks, and in the air he breathes, and yet its presence, or existence even, was not known till a little more than one hundred years ago. And, then, all the great forces of nature are invisible. We cannot see the air that rests down as a great ocean upon our earth and sea. Heat and light and electricity and magnetism are not only imponderable, but so elude our grasp and comprehension that we are coming to class them among the immaterial forces. And we are finding that worlds lie within worlds; these finer forces possessing different properties seem to

occupy the same space; the solid glass offers no obstruction to light, and the magnet when charged will hold up hundreds of pounds of weight, and yet it has not changed the least in weight or size; and the electric current finds a path rather than an obstruction in the conducting metals.

If we go into a foundry, we may see the great iron arms carrying the heavy buckets of melted ore, we see the visible support that bears them up. But we cannot see the invisible support beneath the earth, nor the strong arm of power that holds it in its place as it sweeps round the sun. And yet we know it is there; not as a mighty beam or revolving crane reaching out 90 million miles from the sun, but as a force. But how do we know it? Not from anything the senses can say, for if we appeal to sense-experience, it says that all bodies of weight must have something upon which to rest. A house rests upon the foundation, and the foundation rests upon the earth; but upon what does the earth rest? You put another earth under it, and that would require another, and that another until you reach the bottom one, and then upon what would that rest? The colored preacher, reasoning from sense-knowledge, said the earth rested upon a rock; and when asked what the rock rested upon, said, "Dat am plain 'nough; it am rock all de way down." And the senses can give no better explanation. But the inductive sense of reason says that the invisible power of gravity holds all worlds, and thus, to reason, the earth and the universe rest at last upon a pure principle.

But we have traveled far away and beyond the senses in reaching these conclusions, and are far out in the unseen world. And here we find not only physical laws that only the reason can perceive and formulate, but we are in a world of moral principles, of which the bodily senses can give no intimation. The physical senses can deal only with physical properties and phenomena. From these reason deduces natural laws by which the phenomena are explained. And when the reason has discovered the relations of man to man, and of man to God, upon which moral principles depend, the moral sensibilities appear, the conscience is awakened and comes forth with the sense of duty, with the superior and all-commanding imperative of "the ought, and the ought not" of life. The senses may supply objective facts, but these mean nothing to the external senses as such, but find their meaning and authority only after they have come into the domain of reason and conscience. It is only as the outer facts are interpreted by reason and conscience that the eyes see justice, or the ears hear the call to duty. The hawk does not pity the hen; the lion does not pity his helpless prey; and even the savage man does not perceive the finer distinctions and qualities of right and wrong. But to the enlightened reason and conscience there is the finer and unseen world of motive, of intention, lying back of the outward act, and determining its moral quality. And in civilized lands the intention has much to do in determining guilt or innocence before the civil law; and in religion, or before God, the intention determines the moral quality of the act.

But as the vast universe rests at last upon a pure principle of physics, so the whole moral order of this and all worlds must rest at last upon the principles of right, upon the law of love, the justice of love, the mercy of love, the benevolence, the outgoing of love to save. But all these thoughts and principles and sentiments lead us far beneath the visible surface or sense-perception of things. They lead us to the inner, the unseen world of life, of reason, the finer world of principles, of God, lying back of the seen, the apparent, the phenomenal. But that is the real world, the abiding, the eternal world, of which all this outer seeming or appearing of things is but the manifestation and not the cause.

The material world is a fact. A true philosophy does not degrade the material, but exalts it. I love the very ground upon which I walk, put my arms around trees, and kiss the flowers, and feel that somehow they are related to myself and help objectivize and interpret my inner being, and that they may be on their

slow way to higher forms of existence. But it seems to me a great mistake to reverse the order of things and take the effect for the cause. The cause is not in the outer, but in the inner, not in the seen, but in the unseen. The seen is temporal, conditioned in the cycles of time. The unseen is eternal, abiding in the unending *æons* of the forever.

Nor would I so think, or have any reader so think of the unseen as to wholly dematerialize it, to take mind and spirit wholly out of relation to material. The body of man is the self, objectivized, realized in relation to the universe. And the universe is the objectivized manifestation of God; in some sense, perhaps, the body of Universal Soul, or Life. And we may suppose that in some form the material universe will always be a fact, that suns and systems will forever fill the measureless infinities of space, and that man will always have a body, a refined, celestial body, which will objectivize the spirit and place it in correspondence with the material.

But let us not make the mistake of supposing that the outer is the man; that these perishing bodies are our essential selves; and that when they are dissolved we shall cease to be. Everything goes to show that the body is but the house in which the real man lives—the vitalized garment of dust in which he is clothed. The eye is the finely formed instrument through which the conscious self looks out upon the world; add another and more powerful instrument to it, and worlds beyond are revealed. The ear catches the vibrations of the air, and so all the senses wait upon the mind; and the brain in which they all center, is not the cause of thought, but the condition—the instrument through which the mind, the essential self, holds this correspondence with material things.

The strength and the great inspirations of life come from the unseen. Physically man is weak, and his years are few. For ages he was almost as helpless as a child before the mighty forces of nature. Then reason awoke, and he began to get hold of the unseen forces, and found that he could tame the lightning, and conquer the ocean, and rule the land, and he rose up from fear and servitude to the mastery and ownership of this world. And as the soul comes to know and live in moral principles; as it comes to know and love truth, and justice, and mercy, and God, it rises to the grandeur and beauty of moral strength and heroism.

H. W. Thomas, D. D.

LIGHT ON MISUNDERSTOOD SCRIPTURES.

"*Put ye on the Lord Jesus Christ.*"—Romans XIII, 14.

This is one of those words which has been almost spoiled,—"damaged phraseology," to use Theodore Parker's phrase. It has been spoiled by that curious idea of "substitution" being read into it—of Christ saving men by being their substitute. "Put ye on the Lord Jesus Christ," has been taken to mean—"put on *the merits* of Christ." It has been interpreted as an expression of "imputed righteousness"—that, in some way, Christ's righteousness is imputed to the sinner, so that God does not see him in his own sinfulness, as he really is, but in Christ's righteousness. Perhaps the most thorough-going illustration of this way of understanding it was that given by Mr. Spurgeon in one of his sermons a few years ago. There had been an incident reported in the newspapers from—I think—some Spanish insurrection, in which a man was about to be shot by the troops. He claimed to be a British subject, however, and the British Consul having vainly appealed to the officer to postpone the execution, as a last resort took the British flag and going up to the condemned man wrapped it round him, and then dared the commander to fire! So, said Mr. Spurgeon (I can only quote from memory, but the point was entirely unmistakable)—if the greatest sinner can wrap himself in the robe of Christ's righteousness, he is safe! Ingenious! And yet all that meaning is a mere gloss of later times. Paul in all such passages was not speaking at all of Christ's *merits*, but simply of Christ's *character*. You see the meaning at once when you open it with this

key. "Put ye on the Lord Jesus Christ" means not "put on the merits of Christ," but "put on the character of Christ." That is all there is to it. All, do I say? But it is infinitely the greater thing. Paul was probably contrasting it in his mind with the insignia of Judaism. Any Jew going to the synagogue wore the *tiphillin* on his arm. The Pharisee wore always his phylactery, just as the Brahmin his blue thread. "Put *ye* on Jesus Christ," says Paul—that life, that character, which denotes his disciple. It was a plain homespun word to men to take Christ's spirit and character for the fashion of their common living; not as a protecting dress to pass them into Heaven, but as good daily wear for living and working on the earth. And "Put *on* Christ"—there may be even a significance in that: Christ, not as a *secret pass-word*, for that was what the persecuted Christians would be in danger of making him, but Christ as their openly acknowledged head, and the visible rule of their conduct. That is what Paul always means in speaking of Christ as *our righteousness*. Christ simply took the place of the old law of ceremonies and observances. The watchword had been "The law our righteousness"; now it was to be "Christ our righteousness." The analogy was perfect, but there was no trace of "substitution" in it. Teaching, influence, leadership, inspiration in righteousness, this was what they were now to look to Christ for, as formerly they had looked to the law.

What a suggestive word it was for those times, and for ever: that there, in the midst of that corruptest center of a perishing society, in their buying and selling, in the barracks of the legionaries, in the poor tenement houses of Rome's worst quarter, or in the palaces of the patrician,—that *there*, openly before all men, they were to put on the Lord Jesus Christ, fashion their living by that life of his, and, by their earnest faith and following, make him indeed their very righteousness.

BROOKE HERFORD.

"A good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

THE JEWISH PEOPLE—PAST PRESENT AND FUTURE.

II.

Turn to any of the more important departments of modern life and what do you see? The Israelite in the seat of honor.

It is only a few years since George Eliot wrote her "Theophrastus Such." At that time she could say: "The leader of the Liberal party of Germany is a Jew, the leader of the Republican party in France is a Jew, and the head of the Conservative ministry of England is a Jew." She might have added to her list the greatest name of Spain, and that of of a high dignitary of Italy, and still had the leading diplomat of Russia to spare. What age has produced better, more subtle politicians than Beaconsfield, Castelar, Gambetta and Lasker?

This nineteenth century, it is said, is grossly given to the pursuit of money. It is the one thought of every man, and in this pursuit America leads the world. Is it so? Well, if it be so, the Jew is again ahead. It is an undeniable fact that the great money markets, such as London, Frankfort, Paris and New York, are controlled by Jews, and it is also a fact that this vast power, the greatest of the age, is not basely and treacherously used, nor has it ever been found on the side of disloyalty, brutality, communism, anarchism, or any of the disruptive influences of society.

Do we look to the fine arts? There is Mendelssohn and Meyerbeer and Heine and a host of others. Do we ask, what of philanthropy? There is the towering figure of Moses Montefiore, leader for nearly a century in all good works.

Do we want to know about the pulpit, the press and general education? Take Germany for example. I am told by good authority that although numbering only one and a half per cent. of the population of the empire, yet the Jews have seventy professors in the universities, and the leading city journals are in their hands.

You know how it is in America. What one Christian denomination can mention five greater names than Felix Adler and

Rabbis Hirsh, Sonneschein, Gotheil and Wise?

So much then for the Jew of the present. What of the future? Let us see.

I believe the Jew has a great mission before him. It is in part this, to be the reconciler of nations. He perhaps more than all others is to be instrumental in bringing about the universal peace. Note this fact. Although the Jewish people are Asiatic in origin, yet no people, not even the English, are capable of being so thoroughly acclimatized. An Englishman, find him in whatever country you will, is of that country, and understands and can enter into its national consciousness. Even more emphatically still is the same true of the Jew. Hence there are German, French, Italian, Russian, Syrian and American Jews, differing widely in education, surroundings, and a hundred ways, yet all feeling that subtle connection which makes each at once a part of Israel and a true German, Frenchman, Syrian or American. There is a tremendous significance in all this. These people, scattered all around the globe, have none of that intense national prejudice which masquerades under the name of patriotism. Having no exclusive country, they are cosmopolitan. The world is their country.

Let me stop here a moment and digress. When a suspension bridge was wanted over the great chasm made by furious Niagara, what was the first step taken? The first thing done to unite the United States and Canada was the throwing across from one country to the other of a ball of fine twine, at the end of this twine there was stronger cord, at the end of the cord rope, at the end of the rope cable, and soon the two countries were united by bands of iron and steel. So it must be in the binding together — the reconciliation, of nations.

Take two nations glaring in hate at one another, such as Germany and France. Between them is a yawning chasm through which dashes furiously the vivid recollections of battles lost and won, of brave men killed, villages destroyed, and the nameless horrors of war. How shall these two be brought together? Some band finer and more subtle than international good feeling must first be thrown across, otherwise the chasm must remain forever.

May not that finer yet ignored influence be found in the magnetic power of Israel which draws one Jew to another, though they live in countries bitterly opposed to each other? The French Jew will go to Berlin, the German Jew will come to Paris. Business relations follow, these draw into communication private secretaries, clerks, interpreters and the like. Soon there follows development of certain trades, soon these in their turn have other trades depending on them, and, not long after, the big cable of mercantilism stretches from one country to the other. In time its companion cable of common interests is stretched across, and very soon the bridge follows with plank after plank nailed down of mutual good fellowship.

The Jew, the reconciler of the nations! Already his future mission is dawning upon him. Read of Montefiore's visit to Morocco, to Roumania, to Poland—how he helped to build Protestant churches, founded hospitals for the Turks and Catholics, how he helped to lift up the poor of all races and colors, his influence felt in Bokhara and St. Petersburg, in Pekin and San Francisco, by the Bedouin free-booter, the Turkoman sheik, the African savage; and all these have felt his loving desire for peace, and through them ruthless hands have been stayed and human blood has been made sacred.

The modern Jew, with that warmheartedness for which he has always been noted, is taking the lead in doing away with those barriers which have separated him from his Gentile brethren. Farther advanced than most of us in ethical principles, he is preachng and showing by his good works his belief in the two fundamental commandments: Love to God and Love to Man.

Three things it is given Israel to do:

First—To proclaim to the world, through Moses, the one living God.

"Hear, O Israel, the Lord our God is One."

Second—To proclaim to the world

through Jesus of Nazareth, the one universal brotherhood.

"Hear, O my brother, thou shalt love thy neighbor as thyself."

Third—To become the reconciler of the nations, bringing all men together in the bonds of brotherhood.

With the admirable qualities evolved through long years of persecution, with the admirable qualities inherited from the past, no people is better qualified to take the lead in this work of reconciliation.

THOMAS VAN NESS.

BE OF GOOD CHEER.

The sea recedes, leaving depression, blackness and waste far out from the shore. Is nature beating a retreat? Ere long the tide, full, sparkling and bright, comes breasting it back, arm in arm with earth and sun. The tide goes out that it may get ready to return, laden with what had not before arrived in the offing. There is no final ebb to soul or sea. Great preparations are made through ebbs and failures.

The poor man's garden may be very small—horizontally. But never mind. It is extremely large in its extension upward, reaching the region of dews, rain-clouds, then, still higher, the lofty and enormous source of light and heat. The foundations of his little estate, everlasting and safe, go down to the center of the globe. Every soul, however humble and hemmed in, is in relation with the divinest centralities, the grandest immensities.

The world of evil is a coward before its masters. Ills are furtive and flee from the presence of accredited healers. When they have aroused our sense of power and noblest manhood, they have no more business here, and they slink away. Ghosts and such as they hie them away at sight of the dawning light. Why does a certain woman sing when in trouble, but that singing is a good thing to put troubles out of countenance? How much better with aspiration and holy endeavor to make a melodious psalm out of the willing air in the room rather than fill it with sighs! The boy whistles to keep his courage up, because the musical current from his lips tends to flood and drown his fears. "Be of good cheer."

W. M. BICKNELL.

THE DIVINE WORD.

"And the Word became flesh, and dwelt among us." John I: 14.

Mysterious Word! that through th' eternal years
Didst in the bosom of the Father dwell,
Unspoken life of uncreated spheres,
Yet waiting on the impulse of His will:
We hail Thee, as the uncreated Light,
Giver of wisdom and celestial grace,
Soul of all Truth, high source of sacred Right,
Maker of worlds, and Author of our race.

In spirit guise Thou cam'st unto thine own:
But human eyes, with error dark, and sin,
Perceived Thee not, save only they alone,
Whose birth was of the "will of God" within.
Not thus alone, Thy love cans't Thou reveal.
Not thus can groping man be made to see.
Sin-sick, or blind, or lost, each soul must feel
That healing, vision, peace, abide in Thee.

And so in flesh Thy glory Thou dost show.
And now men heed Thee, love Thee and adore;
And read Thy heavenly sign on Jesus' brow,
And seek the life eternal evermore.
While ever as they throng with hurrying feet,
Earth's struggling ones, by doubt and fear opprest,
Their burdens fall, and they the song repeat
"In Christ all peoples of the earth are blest."

CHARLES E. PERKINS.

MEN OF CONVICTIONS VS. MEN OF OPINIONS.

II.

When we learn the comparative fallacy, or at least the relativity, of nine-tenths of our opinions, we shall see how out of place it is to treat them like convictions. But what is the history of religious controversy but the story of opinions playing the part of convictions? And what is the present quarrel of the sects but a comedy after the awful tragedy of persecution, inquisition and warfare for opinion's sake? I love opin-

ions. They are thoughts coming to a head. But I have to warn myself, as I would warn others, at every turn, not to make these opinions of ours finalities. Shape them, speak them, defend them, commend them, act upon them, but do not deify them. Above all, do not fancy because a particular conch shell sings in your ear the eternal melody of the sea, that no other shell than yours can sing. Do not summon all your forces, thought, will, love, reverence, merely to defend one opinion against another. Do not mistake your whim for the divine counsel. I suspect all schemes that date from heaven. Celestial wisdom does not scheme. Schemes are finite. Plans of salvation lose their attraction beside the evidence of a saving and uplifting principle in man and nature, and in Christ their meeting point.

When Dr. Allen, the Methodist missionary, first made his approaches to the caste-bound peoples of the far East, he began by accepting things as he found them, including the system of caste, and trusted to time and the dissolving love of Christianity to gradually melt away these unlovely distinctions. He was roundly rebuked for this, by brethren who could not distinguish between their zeal for Christianity as a scheme or method, and his devotion to Love as its saving principle. That is, this wise missionary understood with Paul, that the end of his charge was Love, and so be he kept this end well in view, pursuing it purely, honestly and faithfully, it did not matter to him that he could not annihilate caste distinctions at the start. So he let them alone and preached and practiced Christian love. He thus proved himself a man of convictions at the very moment when he was openly rebuked for wanting convictions. The brethren who rebuked him were men of opinions. They had made up their minds that caste was wrong and must not be tolerated for a moment. The better instructed missionary knew that Love was right and could be trusted in the end to do away with caste and all injustice.

But even beyond politics and religion, in these latter days, the vice of identifying opinions and convictions seems to me to prevail in the conduct of social reforms. Perhaps this comes from the migration of human interest out of politics and religion into the realm of social improvement. The very intensity of interest with which social problems are taken up in our time, encourages narrowness in their treatment. Minerva is a cool goddess. In the throng that surrounded Jesus, only one woman, shrinking and bashful, was healed. We are too pressing, we social reformers. Take temperance, which surely is as good and true a cause as ever was. If any man is not convicted of its right and just claim upon his service, he ought to be a convict before the law, and very likely will be, some day. I have a deep conviction of the dependence of physical sanity, personal purity, domestic happiness and social order upon temperance or self-control in the exercise of all the passions and appetites, and especially the thirst for intoxicating liquors. "Give me men of convictions!" I cry, "on this fundamental principle of personal and social well-being." But when, in the promotion of this precious cause, we go forward and concert measures for its best advancement, and one man proposes one method, and another, another, and both show reasons for their preferred method, then we have passed out of the region of conviction into that of opinion. Then, there is room for difference and need of discussion, and call for mutually respectful comparison of views, and occasion for a very different tone from that which the man convicted of an eternal principal may use. Methods are matters of opinion. *Principles* are matters of conviction. When a man of opinions gets so enamored of his specific that he fails to see how much alcohol there is in it—intemperately advocating temperance and spirituously warring against spirit—then he proves himself, in my judgment, a man who has so jumbled convictions and opinions together that he does not know the difference. He cannot distinguish, while the fit is on him, between a principle and a method, and he thinks himself a

martyr to the one, when he is only a slave to the other. To such men, still in the realm of infancy, the possibility of two sides to any question on which they have formed an opinion, is practically inconceivable. As for trying to see both sides of disputed questions, the very proposition shocks them as if it were a sort of inconstancy or inconsistency. They are as much puzzled by a really fair-minded man, with judicial temper, as a dog is puzzled by the tortoise—a creature with no back-bone, but having a back on both sides of him! The dog doesn't know where to grip the tortoise.

Or leaving the temperance reform and its hard-shell reminiscences, let us think a moment of other movements and their illustration of our theme. The agitator for the enlargement of the sphere of woman's customary activity does not content his fellows, certainly not his sister-agitators, unless he includes the right of suffrage in his reform. But thus far, all the legal defences of woman, all the improvements in her education, all the extension of her field of industry, all her fine success in literature, art and philanthropy, have come to her without the aid or the inconvenience of female suffrage. The principle of giving every child of God, or every child of man, a free opportunity to make the most of himself or of herself, is one on which a man of convictions may plant himself securely. But when it comes to the ways and means of applying this principle there is room for various opinions, and the advocates of female suffrage, or the reverse; co-education of the sexes, or the reverse; admission of woman to the same professional societies with men, or the reverse, and a dozen other mooted questions, must take their proper place among men of opinions, so far as these subjects are concerned, and not put on airs of superior goodness because they champion one side or the other of such questions.

To my thinking the strenously agitated questions of our day, concerning the right adjustment of newly enfranchised citizens, whether native or foreign born, to the state, the country, polite society, domestic intercourse, travelling accommodation, and all kinds of public hospitality, come under the head of questions of opinion and expediency, rather than of absolute right. They will be settled as all other questions of public comfort and convenience are settled, by gradual evolution, conversation, the inevitable transitions and recurrences of the whirligig of time, sensible agitation and discussion, the balancing operation of attracting and repelling forces, which existed before we discovered them, and will survive our rebuke and remonstrances. Civil equality among fellow-citizens; every man's money's worth, from the public conveyance that carries him, or the public house that houses him; a fair share of the school fund and office proportioned to influence and ability; the same conditions that affect other men's eligibility to the civil service—these seem to me just rights and expectations in a free republic. But even these rights must abide the conditions of all other rights, viz., slow attainment. And the men who are justly accounted men of conviction for their devotion to the principle of human liberty and equal opportunity, must not mistake their mounting when they descend from Pegasus to Rozinante. The one is the steed of Bellerophon; the other of Don Quixote.

I am willing to take Paul as my model of a man of convictions. At least, he will serve until his superior arrives. If ever a man made himself agreeable to forms or amiably indifferent to ceremonies, it was Paul—circumcision or uncircumcision; meats offered to idols or not; by all means the law, if it be lawfully used, only forget not for a moment that the *end* of law is love! "All things to all men" was this intrepid suitor's policy in matters of form, ceremony, method, machinery. He even rejoiced to have Christ preached, though in pretence, by those who did not believe in him. What then? Christ was preached and therein he rejoiced. A burning, melting, rushing tide of love was the substance of Paul's gospel and

the motive power of his mission, and when he is at his best, he is always subordinating law to love, and even making faith and hope sit at the feet of charity. It is no fault of his, if later teachers have made his opinions more sacred than his principles and subordinated his spirit to the letter of his gospel. He plainly enough showed what he thought of knowledge, preaching, and polyglot by inspiration, in comparison with love, when he said that the former things were "in part" and should be done away, while faith, hope and love should abide—the last first.

And so, I conclude that men of convictions will always agree with Paul, that principles, not methods, are their standing ground; that love, not law, is their end and aim; and that while it is well to be sure you are right and to go ahead, the apostolic injunction is, "Be ye kindly affectioned, one toward another, in honor preferring one another."

GEO. LEONARD CHANEY.

THE ETHICAL IMPORT OF DARWINISM.*

This is the title of an important and a very able contribution to the evolution philosophy. The author is the Sage professor of philosophy in Cornell University, where he is doing admirable work. His book is a scholarly, logical and thoroughly reasoned criticism of the teachings of Charles Darwin. He is an evolutionist, accepts the scientific results of Darwin's investigations, and is a thorough-going believer in the modern scientific spirit. He finds, however, that Darwinism has been made to teach too much, and that it has been applied too widely and too carelessly. He proves that Darwinism has nothing to say of causes, that it cannot explain the *origin* of variations; and he also proves that Darwin forsook his own methods when he wrote upon ethical subjects, and that his theories are not sustained by his facts. He maintains that Darwinism leaves absolutely untouched the cause of organic variation, and that it only accounts for the preservation and development of the variations after they have been caused. "Natural selection," he says, "produces nothing, either at the beginning or in the progress of the development; it means only that when the variations have somehow appeared the most advantageous are preserved, and that when these favored forms have been somehow propagated, and thereby somehow consolidated, the most favored again survive in the struggle. Nature originates the modifications, nature propagates them, nature accumulates them through propagation; but how all this is done is a mystery on which science throws no light, and the personification of nature serves only to disguise our real ignorance." The author again says: Darwinism "is manifestly consistent with *any* philosophy, empirical or rational, spiritualistic or materialistic, theistic or atheistic." He goes on to show that it has been identified with the philosophy of mechanism and fortuity simply because that happened to be the philosophy of the men who have been most active in its advocacy. In his treatment of Darwin's ethical teachings Professor Schurman is equally successful in throwing new light on the conclusions of Darwin. He says that Darwin forsook his own method when he came to ethics, attempted to account for the origin of conscience, attributing it to the sociability of animals and intelligence in man. He shows very clearly that this was a false method, not scientific and not at all in harmony with the method pursued by Darwin in dealing with natural selection, for in that field of investigation he rigidly refused to have anything to do with *causes*. Professor Schurman says that "the consciousness of right and wrong is underived, and, like intelligence in general, witnesses to a suprasensible principle in man—a principle which the wheels of mechanism, grinding through eternity, could never of themselves produce. This view of the subject may be affiliated to Darwinism as readily as the other. For an abiding ideal of action is, to say the least, quite as beneficial as a chance action;

*"The Ethical Import of Darwinism." By Jacob Gould Schurman. New York: Charles Scribner's Sons, 1887. Price, $1,50.

and wherever there is an advantage, there natural selection may operate. But natural selection does not determine the material upon which it works. Given the forms of primitive morality, whatever they may be, natural selection only settles which shall perish and which survive." Again the author says: "The facts of human nature will not allow us to interpret morality as a mere accidental arrangement whereby our animal ancestors came out victorious in the struggle for life."

We should be glad to go on making selections from this admirable book, a book which throws a flood of light upon the true meaning of Darwinism. It is written in a large and a philosophical spirit, and it probes to the very bottom of the mechanical and agnostic theories which have been built upon Darwinism. We regard it as by far the ablest contribution which has yet been made in this country to the evolution philosophy, and a book which must exercise a large influence in clearing the whole subject from the false conclusions and vapid reasonings which have attached themselves to it. It grapples with the subject from that philosophical point of view which is now so greatly needed, in order that the deeper meaning of the scientific facts and principles may be rightly understood, and their wider relations justly estimated.

GEO. W. COOKE.

SPARKS.

Man is a soul, and has a body.

Love is my religion, and my religion is love.

The power of the bad is the sleep of the good.

Never read a good book. The good is a great enemy of the best.

Looking up and lifting up are the two great eagle-wings of the soul on which it soars into Heaven.

You cannot buy your goodness, as you can your clothing, ready-made. Character must be homespun and handmade.

The best electricity is a noble faith; the brightest star, a glorious hope; the grandest sun, an infinite love.

True temperance is not "moderation in all things," but (1) total abstinence from things evil, (2) moderate use of things good, (3) whole-souled love of things best.

S. W. S.

A SON'S ADVICE TO HIS FATHER.

XI.

MY DEAR FATHER:—I met young Mason last week, who is doing such good work in our little church just outside the city at Popping's Corner. He and I were classmates, and have always been close friends, so that he speaks very freely to me. You must not think any harm of it that he spoke about you. He said he wished I would ask you why you do not attend the ministers' meetings more regularly. He had been, the previous afternoon, at Brother ———'s; had come in even at some inconvenience, because he wanted a little talk about his work with some of you older men. I suggested that he should tell me his difficulties, and that as I was in the habit of advising you, I could probably advise him equally well, but he did not seem to see it. No, he said, he wanted to see more of our older ministers; they had more "balance," he thought, and he valued the monthly meetings, for the chance of meeting you and a few others whom he named. But out of the last half dozen meetings he had been at, he thought he had only seen you once, and at the meeting the day before, there was not a single one of the pastors of our four city churches, but only a number of the young out-town ministers like himself, with a few others from our gray-haired superannuated list. I could see that he felt it rather rough on the younger men. Of course I told him how busy you were, and made every excuse for you, like a dutiful son; but all the same I could not help feeling that he was about right, and that I must really send you a word of advice on the subject. In one thing, indeed, I set him right. He said that he had heard that you and the other senior men were tired of meeting with so many younger breth-

ren, and had quietly set up a little separate club of your own, to which you had settled to admit no minister under forty! I guess that that idea must come from some distorted report of that little dinner you gave for old Dr. Hughenden when he was over here from Scotland. But, anyhow, I said that I had never heard of any such "older ministers' club," and that I did not believe a word of it. I said I was sure you could not be so foolish as to favor anything of the kind. Indeed, I have heard you speak of it as one of the good points in our ministry, —the way the older and younger men are in such frank, equal brotherhood, so that the youngest among you had his opportunity, and could say his say—the trouble being, just now, according to Mason's account, that the younger men have all the opportunity by reason of you older brethren being too busy—or thinking you are—to attend.

I know exactly how it is with you, father. You wish to go, and you think that you *will* go. But there is this meeting and that engagement; and, continually, when the usual notice of the Ministers' Meeting comes, only a few days beforehand, you turn to your engagement book and find the evening already filled up, of course; and it always will be so. The only way, is for you to *fill it up beforehand.* Don't you think you might take a leaf out of our business ways? We have our "Trade Association" in our business, and I, as the youngest member of the firm, have to attend it. Well, it is often very dull, and mostly there is very little real work to do. Still, it is good for us all to meet together; it helps keep up the tone of business-life, and enables us to do many a little useful thing in the community which, without such an opportunity of conferring together, would never get done at all. I did not use to think so. After the novelty of the first meeting or two, I remember that I felt it rather a nuisance, and, the next time, I tried to get off by pleading that I had an important piece of business to attend to. But my senior partner said to me, "My dear fellow"—whenever he begins very quietly that way, I know that it is no compulsion, only you must!—"my dear fellow, this meeting of our Trade Association is to be attended to just like paying a tax. You don't consider whether you can afford the tax, or whether it is convenient to pay it on or before such a day; you just pay it. So *this* is something that *has* to be attended to, whether or no, and you had better put it down in your diary on the last Saturday of each month for three months ahead, and then you won't make any other engagement for those days." And he was right. Now, father, I advise you to do the same. It is the only way to make sure of keeping the day clear. I am sure it is worth while. It is good to have such meetings; and yet how are they to be kept up if first one and then another stays away? Besides, go for the sake of them, if not on your own account. I think it would do you good to meet those younger men—they are good fellows, if some of them are a little raw. And I am sure it will do them good to meet you. Yes, father, I may criticise you, and advise you, and correct you now and then, but you know it is because I love you, and only for your good; and after all I don't think there is another minister like you anywhere round. So, mind you put down next month's meeting in that little square diary I sometimes see you poring over, and when the day comes, don't let tiredness, or invitations, or your sermon, "or any other creature," keep you away from it!

Your affectionate son,

"—— Co."

THE OLD "UNITARIAN."

The first number of the *old* "Unitarian" was published January 1st, 1834, by James Munroe and Co., Cambridge and Boston. Bernard Whitman seems to have been the chief editor of the publication. Its purpose appears to have been largely doctrinal, although from the character of the pens at once employed in forwarding its success its teachings must have been in every way salutary. The first number contained an article styled "A Holy Life the Most Persuasive Argument," by Dr. A. P. Peabody, still blessedly spared to us; one

on the "Trinity," by the editor, and one on "Christianity and Reform," by O. A. Brownson, who later went into the Catholic church. The above, together with a long review of "The Book of Mormon," by Jason Whitman, and a lengthy letter from Cambridge, fill up the number. It had fifty pages. In the next number Dr. Hedge and Dr. Morison had articles. Through those names the elder "Unitarian" is brought near to our regard and reverence. Later, contributions appear over the signatures of Noah Worcester, Dr. Nichols, W. G. E. (Dr. Eliot), Drs. Bartol, Farley, Ellis, Tuckerman, Bulfinch, C. T. Brooks, and others. The December number of the first year of its life closes with a warm eulogy in praise of Mr. Whitman, who died before the first volume was complete. If the elder "Unitarian" survived Mr. Whitman's death I do not know; but that some notice of its existence would seem proper and desirable in the successor to its name, I could not doubt. It is a matter of congratulation, Mr. Editor, that some of the brightest lights which shone for the earlier publication still shine for us and you.

A. C. Nickerson.

[Can any of our readers give us any further information about our predecessor, the "Unitarian" of 1834?.—Editor.]

FROM CALIFORNIA.

On the first day of March I left Iowa, still resting under its usual winter garment of snow, and sped rapidly west by way of the Union Pacific. Snow lay everywhere all across the continent, even the deserts of Utah and Nevada being covered. At Reno, Nevada, I called to see some Iowa friends, and while there the snow fell one day to a depth of four inches, adding its white desolation to the grandeur of the mighty mountains that shut Reno in on every side. A few hours' ride west from Reno brought me to the summit of the Sierra Nevada Mountains. They did not belie their name. As we ascended the mountains the snow gradually deepened, and at the summit it lay in great piles everwhere. There had been a heavy fall of snow the day before, and every bush and tree was in bridal dress. Soon after crossing the summit the snow began to disappear. In a short time it was gone. The fresh green of the early grass took its place. Wild flowers bloomed beside the track. The peach and apricot trees began to show their earliest tints. When I reached Oakland on the 6th of March, the gardens showed many of the flowers in bloom that do not open with us at the East and North until mid-summer. My hostess at dinner brought me the finest camellia just plucked from the open borders of her garden, while the roses, the marigolds, the petunias, and heliotrope, were as rich in color and in fragrance as they are under the tropic sun of August in the climate of Iowa.

The hospitality of friends in Oakland and San Francisco was most hearty. With them I visited the Golden Gate Park, which is already beautiful, and by the help of time will become one of the finest parks in the world; the famous Cliff House, where one stands on the cliff far above the angry waters that break among the rocks beneath, and looks far out on the wide Pacific; the government reservation or "the Presidio," where on the highest point of land just south of the fort at the Golden Gate, I found the wild California poppy, and where I had a view, hardly to be surpassed in the world, of wide sea, of grand mountains, of the peaceful harbor thronged with sail, of the busy city, and of the cities and villages across the bay nestling amid the foot-hills of the Contra Costa range. Sixty miles out at sea to the west were the blue peaks of the Farralone Islands, and far towards the east were the blue peaks of the Contra Costa Mountains, and between the islands and the mountains lay sea and bay, and grand mountain-sides, and the city with its throbbing life, and over all, in that first of March, bent a sky as soft as June brings us in the Atlantic States.

I left San Francisco for the south in the evening, and did not see the country during the night. It is said to be fertile and prosperous. In the morning we were amid the desert, and all day our road lay through desert and mountain. The scene everywhere was wild and

grand, but the sand, the rock, the sage-brush, the cactus, the dusty and insignificant towns, the absence of cultivated fields,—all combined to give a feeling of loneliness and desolation. Not until we were near Los Angeles were there any decided evidences of fertility and prosperity. As we neared this "City of the Angels" the valleys showed ranches and villages. Great signs, conspicuously displayed, proclaimed the unparalleled advantages of the locations as to growth of fruit, abundance of water, cheapness of lands, and "easy terms of payment." We were getting into the region of the "Boom." Of the Boom I will not at present write. It is best to study it a little first.

I called at Los Angeles to make the acquaintance of Dr. Eli Fay, who is at present my nearest ministerial neighbor, then came on to Pomona, 25 miles east, where I am making head-quarters while I look over the situation. Pomona is in the midst of the region of excitement in real estate, and of rapid influx of population. In situation it is most attractive. On all sides it is shut in by mountains, some of which show snow-covered peaks until the heat of June comes on. These peaks, though twenty-five to thirty miles distant, seem in the clear air not more than five miles away. Between the mountains lies Pomona valley, in some places thirty miles wide. Its situation, soil, climate, and productions, are similar to most other parts of Southern California, though in the opinion of the loyal citizen of Pomona everything is a little better here than it is anywhere else, even in this favored land.

As to climate all of a Northerner's expectations and traditions are upset. They have the dry season and the wet, the wet coming at the time of the Northern winter. The mean of the thermometer here in July is 68°; in January it is 52°, a difference of only 16° between the mean of summer and winter. This last winter has been unusually severe, and there have been frosts several times. The frosts were severe enough to kill the geranium leaves, but the stems have put forth a new crop, and are green and fragrant to-day. Usually the roses and many other flowers bloom luxuriantly all winter. Oranges begin to ripen in January, and are at their best in March and April. As I look from my window this afternoon I see the snowy cap resting on "Old Baldy," thirty miles away, the sight giving one a suggestion of January. In the orchards near by, the peach, apricot, plum, almond, and pear trees are filled with bloom, like the Northern orchards in May. In the gardens are rich displays of roses, petunias, heliotrope, marigolds,—such wealth of bloom and fragrance as visits the Northern flower garden not earlier than July; while in many of the orange orchards the glowing color of the ripe fruit gleams from the dark setting of leaves, giving such touches of gorgeous color as visit the Northern landscape only in the autumn. All the seasons seem mingled in one. Indeed, people often sit with open windows in January, and are quite apt to have a little fire in the grate on the cool mornings of July. While the papers have been full of accounts of the fierce cold and storms that visited the Atlantic States in the middle of March, the temperature here at midday has been like June, and one could gather roses and ripe oranges every day.

The equability of the temperature, the almost entire freedom from frosts, and the fertility of the soil wherever it is possible to irrigate it, have in the last few years drawn the attention of fruit-growers to this section. The peach, apricot, nectarine, plum, prune, pear, grape, orange, lemon, fig, olive, almond, English walnut, and other temperate and sub-tropical fruits, grow in profusion. Large quantities of fruits have been put out, some of which are already giving abundant harvests. Still larger quantities are being put out. In a few years all of Southern California adapted to fruit growing will be an orchard or a vineyard. The rapid influx of people, the building, the opening up of new ranches, the planting of orchards and of vineyards, the boring of artesian wells, and digging canals and laying pipe to bring water from the mountains,—all give to the towns and valleys a great stir. Everybody is busy, everybody is

good-tempered, everybody is confident of still larger growth and still greater prosperity. When one realizes what has been done in a few years, and sees the joyful and confident step with which all go forward, he is irresistibly drawn to join himself to the company of prophets who predict that within a half century there will be here a population of many millions, whose lives beneath these serene skies will be crowned with peace and plenty.

O. CLUTE.

Pomona, Cal., April 6, 1888.

HYMN FOR MEMORIAL DAY.

"Hear our Prayer."

Hear our prayer, Lord God of the holy martyrs!
Give us hope, faith, strength to endure the burdens
Laid by Thine all-wise and far-seeing counsel
Daily upon us.

Let a clear light shine on the path before us;
Make our way plain, so that we may not wander;
Make our hearts firm, so that we shall not falter,
Seeking to serve Thee.

Thanks for all those who, in the hour of danger,
When the good ship, tossed on the angry billows,
Seemed to all eyes doomed to a dread disaster,
Sprang to the halyards.

Thanks to Thee that thus, by their brave endeavors,
Still the ship rides safe on the pathless ocean;
Thanks to those who, strong in the storm of battle,
Brought her through safely.

Some have fall'n, long since, in the very contest;
Day by day some fall, and we lay the bodies
In the same cold grave, and their names immortal
Crown with like honors.

THOMAS HILL, D. D.

THE INTERNATIONAL COUNCIL OF WOMEN.

Since our last issue a very remarkable gathering of women has been held in our national capital. Its object was to consider, in a large way, the whole field of woman's work, of hand and brain, present and prospective. Our readers will, we are sure, be glad of a brief report of that convention.

"The International Council of Women," though not itself in any sense a suffrage gathering, convened at the call of the Woman's Suffrage Association, which association acted as the hostess of the occasion, and members of which composed the committees of arrangement. The occasion of the meeting was the fortieth anniversary of the first convention of women ever held in America, or, we believe, in the world. The preliminary business session of the Council met at the Riggs House, in Washington, Saturday afternoon, March 24th. There were present representatives of ten different countries, namely, England, Ireland, Scotland, Denmark, Norway, Finland, France, Italy, India and America. In the evening a reception was given to the delegates and visitors, at which several hundred ladies were present. On Sunday the pulpits of the city were largely occupied, morning, afternoon or evening, by members of the Council; this, in addition to a service held under the auspices of the Council at Albaugh's Opera House. Notwithstanding the fact that the day was rainy, the opera house was packed with an audience of over three thousand persons, nearly half the assembly being men. It is said that not more than once in a decade is such an audience gathered in Washington. And the audiences which greeted the women speakers in the different churches were correspondingly large.

Monday morning saw the formal opening of the Council, with an introductory address by Miss Susan B. Anthony, followed by an address of welcome by Mrs. Elizabeth Cady Stanton, and short addresses from each of the foreign delegates, which together filled the morning session. Monday evening was given to the subject of Education—papers being read upon "The Higher Education," "The Kindergarten," "Coeducation," and "The Education of the Women of India,"—the last an address by Pundita Ramabai. The subject for Tuesday morning was Philanthropies, and for Tuesday evening, Temperance.

Wednesday morning was given to "Industries," with papers upon "The Industrial Gains of Women During the Last Half Century," by Mary A. Livermore, "The Working Women of To-day," "Women in the Grange," "Women Among the Knights of Labor," "Women as Farmers," as "Owners and Operators of Street Car Lines," "Work in Factories," "Factory Girls," and "Co-operation the Law of the New Civilization." The topic for Wednesday evening was "The Professions," with papers upon "Women as Educators," "Women in Journalism," "in Medicine," "in Law," "in the Ministry," "The Woman's National and International Press Association," and "The Woman's Temperance Publication Association."

Thursday morning's session was devoted to the subject of Organization. Mrs. Julia Ward Howe spoke on "The Power of Organization," Miss Mary F. Eastman on "The Association for the Advancement of Women," and organizations of Danish and Italian women were reported upon by their delegates. Thursday evening was assigned to the consideration of the "Legal Condition of Women," with an opening paper on "Women's Legal Disabilities," followed by a paper from Mrs. Alice Scatcherd, of Scotland, on "Legal Conditions of Women in the Three Kingdoms," and other papers on "Legal Conditions of Indian Women," "Law in the Family," and "The Unequal Position of Wives in Regard to the Family Property."

Friday morning's session was open to women only, the topic discussed being "Social Purity"; while Friday evening was given to a consideration of the "Political Conditions of Women," the session opening with a paper by Mrs. Isabella Beecher Hooker on the "Constitutional Rights of the Women of the United States," and ending with a paper by Frances E. Willard on "Woman Suffrage."

Saturday was "Pioneers' Day," and was in many respects the most interesting day of all. Here the speakers were the gray-haired veterans who nearly half a century ago, as workers in the anti-slavery cause, in the days which Harriet Martineau calls "the martyr age of America," came to see and feel that never could the world's best work be done in philanthropy and reform, and for the general uplifting of humanity, until women could stand side by side with men in all such work, having been made their equals by being freed from the disabilities, social, educational, legal, political, which had always bound them. The presiding officer for the day was very appropriately Susan B. Anthony. The opening prayer was a *silent* invocation, in memory of the Quaker saint, Lucretia Mott, who, with Elizabeth Cady Stanton, had called the first convention of forty years ago; and the opening hymn was from the pen of Whittier, another of the Quaker pioneers in the movement to free and enfranchise woman.

Mrs. Elizabeth Cady Stanton was then introduced, and told the story of that first convention at Seneca Falls in 1848, and of how she then made her *first public speech*, because the man she had engaged to speak for her failed to say the thing she wanted said, and which she felt must be said. At its close the convention was voted by its originators a grand success, whether measured by numbers, ability or enthusiasm, and they went home happy and complaisant to await the complimentary notices of the press! Alas for their hopes! "In a few days," said Mrs. Stanton, "the papers began to come in. I believe every paper from Maine to Louisiana published our declaration and made comments ridiculing the whole thing. I was astounded. I had no idea there would be one word of ridicule about the matter. Men were in consternation about the conduct of their sisters, mothers, and wives in that convention. Many of the women who had put their names down, in the enthusiasm of the moment, to the society we had formed there, hurried to take them off. I can never tell you, I never can describe to any one, the humiliation I felt, especially as I knew perfectly well that I was right. I heard nothing but ridicule. If I hadn't had a remarkably good constitution and a very cheerful temperament, I think I should have been put into the insane asylum. My

good father, who was then attending Supreme Court in New York, hearing of the convention through the newspaper criticisms, took the night train and rushed up to Seneca Falls to see whether I was insane. We talked the matter over till midnight, and I was more than ever convinced that I was right, for my father was a logical and sensible man, and he could not answer my arguments. Perhaps I might have subsided altogether if it hadn't been that, shortly after, that I met Susan B. Anthony, whom we have always called the Napoleon of our movement. Then we put our heads together and commenced our work. We began petitioning legislatures. We looked around the country and whenever we saw a convention of men having a good time, we went there. I will tell you how we went. We would write the speeches and resolutions, and then Susan would go to the conventions and fire them off. I had a family of young children, and it was not convenient for me to go, but I accepted every invitation to do everything, because I knew Susan could do it.

"At length we began to hold our own conventions all over the country. We importuned the New York legislature for the woman's property bill, and we got it, New York being the first state that passed that bill, and the first state in the world that ever gave to married women the right to hold property. This advanced legislation of New York was copied by many of the new states as they came into the Union, and by some of the older states.

"Then we made an attack on the schools and colleges, although at one time in all the educational conventions not a woman's voice was heard, though, perhaps, six or seven hundred of them would be sitting around like so many wall flowers. It is hardly possible to give you in detail all that we did from year to year, and all that we met in persecution and ridicule. Ridicule was the chief weapon of the press. We were caricatured in all the papers, until really the majority of people might have supposed that the women on the suffrage platform had horns and hoofs."

No wonder Mrs. Stanton, after a retrospect of the work she had helped to inaugurate and carry forward through forty years, should have exclaimed: "And now, as we sit here in this convention, how changed is the scene!" And the hundreds of women now holding college degrees, the thousands now studying for such degrees, the women honored and listened to as professors, and preachers, lawyers and physicians and editors, and the great army of women earning an honorable competence in almost every avenue of industry, may well echo her exclamation, and supplement it with a tribute of grateful praise to the noble band of women to whose brave and persistent efforts the change is so largely due.

The International Council closed with two sessions held on Sunday, April 1st, the afternoon session taking the form of a symposium, with two subjects, "Women in the Early Christian Church," and "Science and Religious Truth," while the subject for the evening was "The Moral Power of the Ballot."

Such is a meager outline of the first international convention of women in the world's history. Such a convention, representing the most progressive women of ten of the most progressive countries of the nineteenth century, assembled in the national capital of the youngest, but freest, of the great powers which are today controlling and moulding the destinies of the century,—a convention which continued in session through eight consecutive days, listening in that time to over one hundred papers and addresses upon all the questions which most deeply touch the social and moral well-being of women, and through them of society, is a phenomenon which, in the light of all past history, may well demand the thoughtful attention of men as well as women, as an epoch marking and an epoch making event. If we are not mistaken the historian of the future will give it a place as such.

Among the many significant features of the International Council we think none more noteworthy than its cosmopolitan and democratic character. In the presence of the great thoughts which

called this body of women together, state, sectional, and national boundaries were forgotten; party lines of suffragist and anti-suffragist, co-education and anti-co-education, prohibition and high license, dropped out of account; laborer and capitalist, toiler with hand and toiler with brain recognized the common bond of *working women*; even creed lines faded out, and Methodist, Unitarian, Baptist, Presbyterian, Congregationalist, Universalist, set themselves the common task of considering what women are doing and may do to bring the Kingdom of Heaven into this work-a-day world and life of ours.

We are glad for all the women who could be present at Washington. For those who could not, verbatim reports of all the speeches and proceedings have been made accessible, at the slight cost of thirty-five cents, through the energy of the Editor of *The Woman's Tribune*, Mrs. Clara Colby, of Beatrice, Nebraska. Every woman in America, whatever her social, religious or political predilections or position, ought to make it a matter of principle to read these reports.

ELIZA R. SUNDERLAND.

THE GUILD OF ST. CHRISTOPHER.

In the January number of the UNITARIAN an article on the "Guild of the Good Shepherd" appeared. I would like to give a brief account of the "Guild of St. Christopher," a somewhat similar organization which exists in connection with the Upper Brook St. Free Church, Manchester, Eng. Mr. Carey Walters was the organizer of this guild. Its objects are two-fold: first, to get the younger members of the church, and the older scholars of the Sunday-school, initiated in church work; and, secondly, to be one means of inducing those that "go nowhere" to join the church. While the principal object of St. Christopher's is religious, it does a large amount of secular work as well. In order that your readers may fully realize the usefulness of the Guild I will explain the routine of business. The Guild holds its regular meetings on the first Thursday of each month. The meeting is opened by a short service, a Guild manual, prepared by the pastor, being used for the same. After the service the roll is called, and each one present answers to his or her name. By this means it can be seen who is taking an interest in the work of the Guild. After a few remarks from the chairman the next business is to inquire about the absent ones. If any one present knows the cause of absence it is stated; if not, those living nearest the absent are asked to call upon them, and if the cases need any farther attention they are reported at the next monthly meeting. By this system very few members fall away.

Cases of sickness are inquired for next, and if any member or any worthy and needy person outside, known to any member, is sick, suitable persons are appointed to visit them, to render them kindly attentions, to entertain them by reading, and so on. Flowers are frequently sent, which are furnished by the Guild. The next business has to do with cases of distress, such as those of persons in the parish who are out of work, etc. When any such cases are reported to the meeting, committees are appointed to investigate and try to render help.

This gives a general idea of the regular business gone through with at the monthly business meetings. Of course, however, each meeting is open for any new business that may be suggested by any member. The business over, a closing hymn is sung, and then the benediction is pronounced.

The Guild has been the means of starting a Penny Bank, a German Class, a Literary and Dramatic Society, and a Temperance Society. When I left there was some talk of starting a Burial Society, and also a Singing Class. In addition to their business and religious meetings the Guild members have a social gathering every other Saturday evening, from 6:30 to 10 o'clock.

About once every month free concerts are given by the Guild to the poor of the parish. The talent is furnished by Guild members, chiefly those of the Literary and Dramatic Society.

From the above sketch the readers of the UNITARIAN will see that the Guild of St. Christopher will in time be a great

help to the church and the parish. It is quite young, but it has already done much good work.

As will be seen, the Guild is religious, philanthropic, literary and social, all in one. It seeks to educate its members in soul, mind and heart, to extend the hand of practical helpfulness, not only to all the members, but to as many as possible outside, to create in all connected with it the feeling that they are in the world to do something for somebody else besides themselves, to help the minister, to strengthen the parish, to draw in the young, and, withal, to furnish to the young pure and unobjectionable entertainment.

I spoke at the beginning of the "Guild Manual." This is a small book compiled, as I said, by the pastor, and is divided into two parts. The first part consists of quotations from the Psalms and the Gospels, which are repeated at every monthly meeting. The second part consists of "helps" for every day in the month,—that is, quotations of noble and inspiring passages from Thomas à Kempis, Emerson, Longfellow, and other sources. Speaking from my own experience, I can say that I have personally found these "helps" very useful, because they have often called to mind in a clear and impressive way my duties, and awakened in me a desire to discharge them.

Such in brief is the Guild of St. Christopher. It seems to me, after some experience in connection with it, that such an organization is of real value, and may well be organized in connection with our Unitarian churches generally. I think any such organization should be both religious and secular; that is, I think it should aim distinctly to cultivate the spirit of worship and the moral and spiritual life of its members, and at the same time to do an active and somewhat many sided work in other ways, philanthropic, fraternal, intellectual and social, all planned with a view, however, to strengthening the church and making it a moral power in the community.

A. H.

Providence, R. I.

ONE UPWARD LOOK EACH DAY.

Sunday.

The Soul's Calm.

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempests dieth,
And silver waves chime ever peacefully;
And no rude storm, how fierce soe'er it flieth,
Disturbs the sabbath of that deeper sea.

So to the heart that knows Thy love, O Purest!
There is a temple sacred evermore,
And all the Babel of life's angry voices
Dies in hushed silence at its peaceful door.

Far, far away, the roar of passion dieth,
And loving thoughts rise calm and peacefully;
And no rude storm, how fierce soe'er it flieth,
Disturbs the soul that dwells, O Lord! in thee.

Mrs. H. B. Stowe.

Monday.

Take my Hand.

The way is dark, my Father. 'Cloud on cloud
Is gathering thickly o'er my head, and loud
The thunder roars above me. See, I stand
Like one bewildered. Father, take my hand,
And through the gloom
Lead safely home
Thy child.

The day goes fast, my Father, and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions: fears—a spectral band—
Encompass me. O Father, take my hand,
And from the night
Lead up to light
Thy child.

The way is long, my Father, and my soul
Longs for the rest and quiet of the goal.
While yet I journey through this weary land,
Keep me from wandering. Father, take my hand,
Quickly and straight
Lead to heaven's gate
Thy child.

Tuesday.

Watch, Pray, and Work.

Cheek grow pale, but heart be vigorous!
Body fail, but soul have peace!
Welcome, pain, thou searcher rigorous!
Slay me, but my faith increase.

Sin, o'er sense so softly stealing,
Doubt, that would my strength impair,
Hence at once from life and feeling!
Now my cross I gladly bear.

Up, my soul! with clear sedateness
Read heaven's law, writ bright and broad!
Up! a sacrifice to greatness,
Truth, and goodness—up to God!

Up to labor! from the shaking
Off the bonds of sloth, be brave!
Give thyself to prayer and waking;
Toil some fainting heart to save.

Frederika Bremer.

WEDNESDAY.

Judge Kindly.

Judge not the workings of a brain
And of a heart thou can'st not see.
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou would'st only faint and yield.

The look, the air, that frets thy sight,
May be a token, that below
The soul has closed in deadly fight
With some infernal, fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face!

The fall thou darest to despise—
Maybe the angel's slackened hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

Adelaide Procter.

THURSDAY.

Under the Leaves.

Oft have I walked the woodland paths
Without the blest foreknowing
That, underneath the withered leaves,
The fairest buds were growing.
To-day the south winds sweeps away
The wrecks of autumn's splendor,
And shows the sweet arbutus flowers,
Spring's children pure and tender.

O prophet souls, with lips of bloom
Outvying in their beauty
The pearly tints of ocean shells!
Ye teach me faith and duty.
Walk life's dark ways, ye seem to say,
With love's divine foreknowing
That, where man sees but withered leaves,
God sees the sweet flowers growing.

A. Laighton.

FRIDAY.

Beyond the River.

When for me the silent oar
Parts the silent river,
And I stand upon the shore
Of the strange forever,
Shall I miss the loved and known?
Shall I vainly seek mine own?

Can the bonds that make us here
Know ourselves immortal,
Drop away like foliage sere
At life's inner portal?
What is holiest below,
Must forever live and grow.

He who plants within our hearts
All this deep affection,
Giving, when the form departs,
Fadeless recollection,
Will but clasp the unbroken chain
Closer when we meet again.

Therefore dread I not to go
O'er the silent river:
Death, thy hastening oar I know;
Bear me, thou life-giver,
Through the waters to the shore
Where mine own have gone before.

SATURDAY.

My Creed.

"I believe in human kindness,
Large amid the sons of men,
Nobler far in willing blindness
Than in censure's keenest ken.
I believe in self-denial,
And its secret throb of joy;
In the love that lives through trial
Dying not, though death destroy.

I believe in dreams of duty,
Warning us to self-control—
Foregleams of the glorious beauty
That shall yet transform the soul;
In the god-like wreck of nature
Sin doth in the sinner leave,
That he may regain the stature
He hath lost, I do believe.

I believe in love renewing
All that sin hath swept away,
Leaven-like its work pursuing
Night by night and day by day;
In the power of its remoulding,
In the grace of its reprieve,
In the glory of beholding
Its perfection, I believe.

I believe in love eternal,
Fixed in God's unchanging will,
That, beneath the deep infernal,
Hath a depth that's deeper still;
In its patience, its endurance
To forbear and to retrieve,
In the large and full assurance
Of its triumph, I believe."

HOW LONG OUGHT A SERMON TO BE?

We have never seen a better answer to this question than the following, from Rev. M. J. Savage:

"It is said that a noted judge, being asked how long a sermon ought to be, replied, 'Twenty minutes, with a leaning to the side of mercy.' This is witty. But it is my conviction that, if people do not want to hear a minister more than twenty minutes, that minister is not worth hearing at all. Either he has precious little to say, or he has a very poor way of saying it; or, once more,

the audience has a very shallow capacity for reception. A sensible minister speaks once a week on the greatest of all themes, and he is expected to put what he has to say into the compass of a newspaper paragraph! If he knows his work, and is fit for it, he undertakes to treat some great question touching thought, belief, conduct, and destiny. And it is simply thoughtless nonsense to say that any man can often do this adequately within the limits of twenty minutes. If a man preaches so poorly that the less you hear of him the better, then do not stop at twenty, but say five minutes or none at all. But, if you believe him competent to say anything and you wish to hear him, then trust him to know when he has said what he regards as needed to complete a proper treatment of his theme.

"Then, the preacher of the old theology may fairly assume that his audience is familiar with his general scheme: he only needs to make the applications. But he who holds to the modern theory of the universe must not only make practical applications: he must prepare the way for his applications by a world of careful and systematic teaching concerning the new conceptions of the world, of God, and of man, out of which his practical precepts spring. And all this asks for time. It is not enough to tell people briefly to be good: you must tell them what goodness is, and why.

"It is indeed true that the length of a sermon does not consist entirely in the minutes consumed in its delivery. I have heard men speak what seemed an hour and a half in fifteen minutes, and I have heard all I wanted to in less than that time. And they were not always ministers either. And, on the other hand, I have heard a few men speak an hour and a half, and still wished them to go on. It is then a matter of interest, and not of time.

"If one can sit three hours at a theatre or concert, but finds himself bored by an hour and a half in church, it simply means that he does not care for the church. The reason of this may be the stupidity or lack of intelligence of the minister; or, on the other hand, it may be the stupidity or lack of intelligence, or lack of religious interest of the hearer. A good musician may be bored at a poor concert; but it is equally true that a poor musician may be bored at a good concert."

DOES THE WEST WANT A CHRISTIAN UNITARIANISM?

In closing a recent letter to the *Christian Register*, Rev. George Batchelor, the Western agent of the American Unitarian Association, answers the above question, in the light of the knowledge which he has gathered from his six months' study of the condition and needs of the West. What he says seems to us so candid and true that we quote:

"Underneath the busy-ness of the West there is a vein of tenderness and a deep hunger for the things of the spirit, and he who can most easily draw from the eternal sources will have most solid success. There is a crowd which runs with a whoop and a hurrah after novelties. There is a set of hardened intellectual speculators whom no spiritual influences can for the present touch. But there is a great multitude who need and desire to live in the things of the spirit, and with competent leadership will do so.

"As to Christianity, there are a few men and women who intelligently decline both the name and the thing. Time spent with them is for the most part, at present, time wasted. There are many more who decline the name through ignorance of the thing. To them, it is a surprise of gladness to find that any blossom and fruit of Christianity can be so sweet and wholesome as that which our Church has to offer. To go to them holding the name behind our backs is to add a little to their confusion of thought. What they need, and what they welcome when it comes, is the assurance and proof that the great religion which, for good or for evil, is interwoven with modern civilization, and must make or mar its fortunes, has possibilities of humaneness, liberty, inspiration, and universal brotherhood such as nowhere else have place and power in modern life. More than ever am I confirmed in the belief that life, health, and a future for

our Western churches are involved in our ability to see what the best things of modern Christianity are, and to work them into the life of the people. Anti-Christianity and extra-Christianity have no deep hold anywhere upon the promising elements of the social life of the West, as I see it, and are to have little place in our plans. Were there any beautiful ideal in contrast or any new rising star of religion to be seen over against Christianity, the case would be different. But the alternative commonly is suspense of faith. If they find no ground for optimism in Christianity, the alternative is pessimism everywhere. This is the general rule, with notable and noble exceptions."

THE WESTERN POLICY OF THE A. U. A. AGAIN.

We wish to follow what we said last month, regarding the Western Policy of the American Unitarian Association, with a somewhat more full and explicit statement of our thought upon the same.

A little more than a year ago the Association, troubled by the fact that the Western Conference had put itself out of line with the national organization, sent a committee consisting of its Secretary and four other members of its Board of Directors, to Chicago, to confer with the directors of the Western Conference, to see if some basis could not be discovered upon which the two bodies could work together again as of old. A long consultation was held in the parlors of the Tremont House, during which the A. U. A. directors put to the Western Conference directors this question: "If, while maintaining unequivocally that their fellowship is bounded by no dogmatic test, they could not with equal distinctness affirm that the Conference, so far as it undertook missionary work, and the work of church extension, would do so on the basis of Christian Theism. A majority of the directors of the Conference, on their part, replied that they could not conscientiously make such affirmation." The A. U. A. committee therefore were compelled to go home without having accomplished anything, only they had found out for themselves what they had been loth to believe, that the Western Conference leaders would not consent that the Conference should do its work, even its distinctly missionary and church extension work, on any basis but a purely ethical one.

With some slight hope that the Western Conference itself, at its annual meeting, might be willing to entertain favorably the proposition of the A. U. A., even though its directors had declined to do so, the Executive Committee of the Western Association, a few weeks after the western visit of the A. U. A. committee, prepared and printed an address to the Western Conference itself, and submitted the same to that body at its annual meeting in Chicago (May of last year), repeating in the address the proposition of the A. U. A., and urging its acceptance by the Conference as something which would restore harmony in the West as well as between the Western Conference and the A. U. A. But the Conference refused even to consider the proposition (much less to accept it), on the ground that the matter had been settled once for all at Cincinnati.

This, then, is the position now occupied by the Western Conference. At Cincinnati it voted definitely upon the question of whether it would or would not work upon the same basis with the A. U. A.—"pure Christianity," or "love to God and man"—and decided in the negative. In the interview of the subsequent March (which we have just described), between its directors and the committee from the A. U. A. who came to Chicago on purpose to ask the question offically, its directors took their stand firmly upon the Cincinnati decision; and the Conference itself at its next annual meeting (Chicago, 1887) did the same.

Under these circumstances what course is open for the A. U. A. in the West? Of course it is possible that the Conference, under the leadership of its more broad-minded men, may still, at its meeting to be held in Chicago this month, decide to reconsider its dividing and unhappy action, and put itself once more upon a really Unitarian basis. In

that case the difficulty before the A. U. A. will be removed, and the old co-operation between the national and the western bodies can be restored. This, however, is by no means probable,—indeed, since the very recent utterances of Mr. Gannett and Mr. Jones in *Unity* (March 3 and April 14), it is practically certain that nothing of this kind will occur.

The western problem, therefore, may be regarded as definitely before the A. U. A. The postponement of it for a year, and then for a second year, has had no effect to solve the problem. It has, however, shown the desire of the A. U. A. to act with great deliberation, candor and justice, and to take no step without the fullest light. But plainly the point is reached now where whatever light there was to be got on Western matters has been obtained. Much longer postponement, therefore, is out of the question, unless the A. U. A. is prepared virtually to surrender the West, so far as its organic work is concerned, into the hands of the Western Conference, to be molded and shaped on the basis of the ethical ideal.

But this of course the A. U. A. cannot do, for at least two reasons. 1. Such a surrender on the part of the A. U. A. would forfeit its claim to be a national organization. As our national missionary organization it is western as much as eastern,—the west has a part in it as much as has the east. It has no power, therefore, to withdraw from or to surrender the directing management in a vast section of the country where sixty of its churches now are, and where, at no distant day, a majority of the Unitarian churches of the country may be expected to be. To do that would be to commit suicide as a national organization. 2. The West has claims upon it which cannot be ignored. As Mr. Batchelor points out, the west is in heart Christian. The very large majority of our people earnestly believe in, and want to work under, the banner of, God's Fatherhood and Man's Brotherhood. But those who reject this banner have got the leading organizations in the west into their hands. What, therefore, is left for the Western Christian party, only to look to the A. U. A.? Around its leadership they can rally, and will rally strongly if given an opportunity. But as things are now they have no other leadership around which to rally.

But how can the A. U. A. get and hold the leadership in the West which the majority of Western Unitarians really desire, and without which the Western Christian forces must remain scattered, disorganized, overshadowed by ethicalism, misunderstood, more or less discouraged, unable to do their best work in any direction?

For the A. U. A. to accomplish this end several things seem indispensable:

1. It must have a permanent agent (better if he be called the "Western Secretary" of the A. U. A.) in the west;—a wise man, a trusted man, a strong man,—to have charge of the A. U. A.'s and the Building Loan Fund's growing business interests in the west, but especially to attend, and to represent the the national organization at, every local conference, convention, dedication, installation or other important meeting held in the west; and to visit as often as possible all the western churches, to carry them the greeting of the denomination, to counsel with and encourage them, to inform them of the plans and work and hopes of the national missionary organization, and to secure their sympathy and, so far as possible, their contributions, even if only to the extent of a few dollars. This work carried out patiently, persistently, in a broad spirit, and with strength, year after year, would be invaluable; it would help the west, and strengthen the A. U. A. in the west, immensely.

2. But this is not enough; indeed the effectiveness of all this would depend largely upon something else. The A. U. A. should have, must have if it is to accomplish much, a permanent western headquarters; and that headquarters must be in Chicago. Chicago is the key, the strategic point, the center of influence in the west. Whoever holds Chicago strongly, holds the west. It is idle to think that we can build up Christian

Unitarianism in the west, in anything but a scattered and feeble way, with the metropolis of the west, and the powerful forces for molding sentiment and creating influence in the west which naturally mass themselves there, in the hands of the ethical party. The Western Conference leaders well understand the importance of Chicago, and hence for several years they have been doing all in their power to strengthen themselves at that central point. It is announced that the anniversaries of the Conference and its allied organizations are to be held again this year in Chicago, "in obedience," as *Unity* of April 14th says, "to a slowly growing conviction and a steadily forming policy of making Chicago the regular western Jerusalem of our cause." This is wisdom. Will the A. U. A. and its friends in the west have equal wisdom?

Already the ethical party have their weekly paper published in Chicago; there, too, are their book and tract publishing interests; their headquarters' rooms, for a meeting place and rendezvous for the city and for persons coming to the city; their Western Conference, reaching out through its secretary and treasurer into as many as possible of the western churches; the Woman's Conference, reaching out into the churches from a different side; the Sunday-school Society, in communication with the Sunday-schools of the west; a book and tract depository; a Post-office Mission headquarters; and a Conference Secretary who keeps his office in Chicago, and goes out from there constantly to visit churches, attend local conferences and other meetings, and do what he can to mold the west after the ethical pattern.

With western ethicalism thus organized and sleeplessly at work, and making Chicago a center for the propagation of its thought throughout the west, in all the ways mentioned, what can Christian Unitarianism in the west do, so long as it remains unorganized, with no center, and no unity of effort? It has strength enough,—far more than ethicalism has,—if only it had a headquarters, leadership, concentration, oneness of plan and effort. But without these it is powerless. What should be done?

In our judgment, nothing is so important as that our national missionary organization, whose missionary interests in the west are so large, and which is the natural rallying center of our western churches, should, as is its right, and as our western churches desire, take quiet but strong leadership in the west. To do this it must do more than simply keep an agent in the west, in the saddle. That is of some value, doubtless; but that alone can never accomplish the unifying, consolidating work which needs above everything to be done. For that to be accomplished there must be not only a western representative of the A. U. A., somewhere, but there must be one in Chicago; the A. U. A. must thoroughly identify itself with the west by establishing a permanent headquarters in its great central city. At that center its tracts and books must be kept to supply the west; at that center its representative must be able to be found; from that center he must go forth to visit the western churches and local conferences; from that center his appeals to the western churches must go out. Then the work of reconstruction will commence in the west. Then confidence will begin to be restored. Then our work in the west will begin again to take on the appearance of unity and strength.

Of course it is to be expected that this course, or any other that does not surrender the west absolutely to ethicalism, will be criticised by the ethical party. Nevertheless, this course will disarm criticism sooner than any other, because it is so straightforward, self-respecting, natural, reasonable. If the A. U. A. could have seen its way to the adoption of such a course two years ago, when the trouble in the west began, and when everybody, even the ethical men themselves, supposed this course would be adopted, we believe the worst of our difficulties would now have been over.

3. Besides appointing a permanent Western Secretary, and establishing a permanent western headquarters of its own in Chicago, the A. U. A. may well

take two or three other steps. One is that of carrying out systematically, year by year, the plan entered upon tentatively this spring, of holding conventions in various parts of the west, conducted by the Western Secretary and the General Secretary of the A. U. A. with such help as they may see fit to employ. The meetings held this year have unquestionably done good, both in a missionary way, and in drawing together and strengthening all our Unitarian forces in the west that are not definitely committed to ethicalism. The same good effects we are sure will appear if similar meetings can be held in coming years.

4. We are of the opinion that a Western Advisory Board may wisely be chosen by the A. U. A., consisting of prominent Unitarians in the west, ministerial and lay, in sympathy with the aims of the A. U. A., to be in constant advisement with, and to assist by their counsel both the Western Secretary and the A. U. A. Board in their deliberations and plans regarding the western work. This Western Advisory Board might well include either the presidents or the secretaries of the various local conferences of the west, as well as the missionaries of the A. U. A. at work in the western field. The deliberations of such a board would greatly strengthen the hands of the A. U. A. as well as add to the unity and efficiency of its western operations.

Other suggestions might be made, but these are enough.

We are perfectly well aware that the way forward for the A. U. A. which we have indicated, is not without stones. But there is no path it can choose that is entirely smooth. We believe, however, this is the one that will be found to have fewest obstacles. Indeed, we believe it is the only one that will not lead to serious disaster.

It may be thought by some that the clearest and least troublesome way is to stand aside and let the west go. But to take this course would be a sorry confession of weakness, not to say cowardice and faithlessness. Nor could such an attempt do anything but lead to worse trouble still. As we have pointed out, for the A. U. A. to abandon the west would be for it to destroy itself as a national organization. Moreover, western Christian Unitarianism could not consent to be thus abandoned by a body that it had trusted and had a right to trust. Nor would the Christian Unitarianism of the east for a moment consent to the faithlessness of such an abandonment. To suggest it is to suggest a course that could lead to no ultimate result expect that of dividing the denomination, both west and east, in the most unnecessary and harmful way.

No, the west must not be abandoned by the A. U. A., but must be held for that broad Christian Unitarianism to which the Christian money and labor of fifty years have consecrated it, which still at heart it believes in and wants, and to which with wisdom, patience and courage, it easily can be held.

Let no one say that we advise the A. U. A. to open war upon the Western Conference. On the contrary, we distinctly and earnestly wish the A. U. A. to have no controversy or collision with the Western Conference whatever. Any conflict between the two we shall greatly deprecate. The course we urge contemplates none; indeed, it distinctly proposes the avoidance of controversies of all kinds. Our thought is, for the A. U. A. to go forward to plan and to do its work in the west by constructive methods and in a broad and hospitable spirit, but with independence, and self-respect, and fidelity to its constitution and its trusts as a Christian body; treating the Western Conference and its representatives and members with courtesy always, affiliating and co-operating with them as far as it can without compromising itself, and holding itself ever ready for *full* co-operation as soon as the Western Conference sees fit to return to a basis which makes such full co-operation possible, but not forgetting that it (the A. U. A.) is the older and the larger body, with pecuniary and missionary interests in the west which began before the Conference had any existence, and have been growing and strengthening ever since. We believe

the time has come for the A. U. A. to enter quietly and firmly upon such a policy as this; or, rather, to *return to* it, for this is essentially the policy formerly in operation, especially during those best missionary years that the west has ever known, 1867 to 1876. This former policy of the A. U. A., returned to now, with such additions and improvements as the experience of the past few years may suggest, and carried out with strength and independence, not as Boston operating in a distant west, but as the national missionary organization of the denomination operating with wisdom and energy and large views and by adequate agencies in one of its own most central and important fields, and gathering into close co-operation with itself the large constituency that it has in all parts of this great field, cannot fail to accomplish several results of highest importance, viz.: (1) the setting of Western Unitarianism right before the world, as being distinctly (though broadly and rationally) Christian,–deeply meaning God, worship, the immortal hope, the Christ-spirit and the Christ-faith, as well as ethics and free-thought; (2) the beginning of real constructive work in the west, and on the only possible basis on which it can ever make any permanent headway; (3) the firmer drawing together of west and east in a work so thoroughly national that it can know no east and no west; (4) inspiring new confidence throughout the denomination and giving a new impulse to our work generally.

EDITORIAL NOTES.

A correspondent writes: "In these days of sensational preaching and short sermons, it is a noteworthy fact that our minister, who never preaches a short sermon, never aims at sensations, and never jokes, is steadily building up a large and intelligent audience."

We have never before given up so much of our space to any one subject as we do this month to Mr. May's memorial discourse on Dr. Priestley. But we are sure that the important place which Priestley holds alike in the history of Unitarianism and of science, and the admirable manner in which Mr. May has treated his theme, will be felt by our readers to furnish ample justification for our course.

This, however, is not all. In preaching the sermon Mr. May had an object in view beyond that of merely giving information about a great and honored character in our history. Readers of the sermon will learn, if they did not know it before, that Dr. Priestley was virtually the founder of the First Unitarian Church in Philadelphia, of which Mr. May is the pastor; and Mr. May has conceived the honorable and fitting thought of a monument to him in America, and naturally, therefore, in the church with which his name is identified. It was primarily for the purpose of inaugurating a movement to secure such a monument that the memorial discourse was prepared and delivered.

But as Priestley's is a name of reverence not simply to the Philadelphia church, but to the Unitarians and lovers of truth of the whole country, it is thought that it would be a fitting thing if the movement to erect the monument could be made a general one. It is with this in view that Mr. May has desired to have the discourse published in the UNITARIAN. Mr. May writes: "While there seems to be a peculiar fitness in having the monument in our church, there would be greater meaning in it should it *not* be the offering of our own congregation alone, but the tribute of a still wider circle of lovers of truth, and admirers of learning, fidelity and virtue." The co-operation, therefore, of all who sympathize with the design is invited. Individuals or churches wishing to contribute, or to make inquiries with a view to contributing, may communicate with Rev. Joseph May, 913 Pine St., Philadelphia.

There is probably no practical matter now before the denomination in this country of so much importance as that which we consider somewhat at length in this number of the UNITARIAN, under the head of "The Western Policy of the A. U. A. Again." We trust that all our

readers will give the subject the attention it deserves. It is of so much concern to our whole body, east as well as west, that every one should be intelligent about it. The occurrence of the anniversary of the Western Conference this month naturally calls attention to it, and especially may it well be the subject of careful consideration by all who attend the anniversary of the A. U. A. in Boston.

In view of the question before the denomination, as to whether the A. U. A. should appoint and keep permanently in the west a Western Secretary, it is interesting to note that the most prosperous years of church establishing we ever had in the west were those in which this plan was carried out. The A. U. A. had in the west a "Western Secretary" from 1867 to 1876. During one of those years (1868) nine churches were organized, eight of which are still alive and prosperous,—the largest number ever organized in the west in any one year. During another (1869) eight were established. During another (1875) seven. So high a degree of success has never been reached since. Surely this would seem to be an argument in favor of returning to a plan of A. U. A. administration in the west, which plainly it was a misfortune ever to have broken up.

In the death of Matthew Arnold, England loses her most distinguished, possibly her greatest, essayist and literary critic of this generation. Son of Arnold of Rugby, and hence almost born famous, a poet of considerable strength, even if not of great genius, professor of poetry at Oxford for many years, long an inspector of the schools of the Kingdom, and the writer of some important educational reports, but above all an essayist, he had made the essay a thing of more varied and living power than it had been in the hands of any man since Dr. Johnson.

As an essayist his themes were about equally literary (or critical), educational, political and religious. In politics his influence was conservative, often reactionary; in popular education, favorable to a broad and thorough system of public instruction; in literature and culture favorable to high, even if sometimes narrow and aristocratic literary ideals; in religion radical in the extreme, though ever with a strain of conservatism, which often it seemed difficult to harmonize with his extreme radical utterances. His best work for religion was that which he did through his "Literature and Dogma" and his "God and the Bible," first, in exposing more clearly than any other writer has done, the ignorance and folly of the common "evangelical" methods of literal, hard-and-fast biblical interpretation, and showing that the bible should be understood as "fluid, passing, literary,—not rigid, fixed and scientific," and second, in making it clear to the world and henceforth undeniable that the central word of the bible is "righteousness," and that the pre-eminent Hebrew conception of God was as "the Eternal Power not ourselves that makes for righteousness," or, "the Eternal that loveth righteousness."

There are doubtless serious exceptions to be taken to his religious, as to much of his other teachings, but at least in these two particulars he has done important and permanent service to religion, for which he will be remembered.

Much has been said in our denominational periodicals of late about Unity Clubs, as to whether they are a good or an evil. The UNITARIAN has taken the ground from the beginning that such organizations have a legitimate and useful place in our church life, and that what is needed is not that they be destroyed, but controlled and guided to legitimate ends. The church stands for religion, first, last and all the while, and nothing should be allowed in connection with the church which detracts from that end or comes into competition with it. And it must be confessed that Unity Clubs may be conducted in a way to detract from the religious earnestness of the church, and make attendants feel that literature and not religion is of first importance. Clubs thus conducted are clearly a curse, which should be either

reformed or destroyed. But there are clubs among us whose influence is very different—active, strong clubs, that are helpers and feeders to the church, and not rivals of it. These seem to us to be doing legitimate work.

We must say, however, that we believe that the present prevailing type of Unity Club can be improved. More should be made of the social element than some of our clubs are making; but especially more should be made of the humanitarian or philanthropic element than is being made by any but a few. In the great majority of our Clubs the members come together with the purpose simply of getting something—knowledge, or literary culture, or entertainment for themselves, without the nobler object of doing something for somebody else. In this respect they occupy a distinctly lower level than the Lend a Hand Clubs, Look up Legions, Ten Times One societies, etc., which Dr. Hale has been so influential in establishing. If a church can have connected with it only one, a Unity Club, conducted for purely literary aims, or a Lend a Hand Club, conducted for purposes of helpfulness, we believe it may far better have the latter. But why may not the same organization have earnestly both aims, yes, and the social aim too? This, we believe, is the kind of club we need. Or, isn't the *best thing of all* something more in the general direction of the Guild?—two or three forms of which we have described in the UNITARIAN. This is organized with aims distinctly religious, as well as humanitarian, literary, and social.

The Normal and Industrial Institute at Tuskagee, Ala., for the education of colored young people, started in 1881 with 30 pupils and one teacher. Now it has 24 teachers and 385 students. It is on the Hampton plan, combining labor and study, and is exceptionally broad in its religious influences. It is the creation largely of Prof. Booker T. Washington, who is its principal. General Armstrong says of it, "I think the institution the noblest and grandest work of any colored man in the land." Any of our churches or benevolent laymen who would like to do something to help the colored people of the South in the most vital ways, may well lend a helping hand here. Fifty dollars will pay the annual tuition of a student. Many worthy young men and women desire to enter the school, and cannot unless their tuition can be provided for outside.

The minister's prayer:

"Oh, lead me, Lord, that I may lead
The wandering and the wavering feet;
Oh, feed me, Lord, that I may feed
Thy hungering ones with manna sweet;
Oh, strengthen me, that, while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with a troubled sea."

WOMAN'S WORK.

Information concerning the religious, philanthropic and literary work of women, is solicited for this department. Address Mrs. Eliza R. Sunderland, Ann Arbor, Mich.

OUR WOMEN'S CONFERENCES.

As most of our readers know, there are two women's missionary organizations of a general (or somewhat general) character in the Unitarian denomination in this country; one is the "Women's Auxilliary Conference," which is national, the other is the "Women's Western Conference," which is western only. With the Unitarian women of the west, therefore, the question is a practical and ever-recurring one, "With which organization shall we work?" Naturally the preference of most would be the western organization, because it is western. Much of the value of organization comes from the meeting and planning together of scattered workers, and the augmented strength and enthusiasm which is thus generated. But Boston, as the center of our eastern Unitarian organizations, is too far away to allow of any general attendance of our western workers upon its anniversaries. Hence the preference of the west for its own western organizations, with annual conferences in the west.

A serious difficulty, however, stands in the way, just at present, of the general cooperation of our western women with the Western Women's Conference. This Conference was organized under the influence

of the western ethical leaders, and hence, without realizing the significance of what it was doing, it placed itself on a basis of simply ethics, or "freedom, fellowship and character." The national organization, on the other hand, stands upon a basis that is unequivocally, though broadly, Christian. Many of our Unitarian women of the west are unwilling to work upon the narrower, and, as it seems to them, the misleading and inadequate basis, of ethics alone, and thus this narrower basis has become a threatened source of division. To prevent this, some of the leading western women workers suggested last year a change in the articles of organization of the Women's Western Conference, so as to give it a theistic or Christian as well as an ethical purpose. A definite amendment to that effect was proposed by the delegation from the Church of the Messiah, St. Louis. That amendment is to come up for consideration and action this year. For the sake of every best interest of the cause in the west it is to be hoped that it will pass, and without serious opposition.

The form of amendment will be simply to declare, "*the object of the Conference to be the promotion of Unitarianism, whose central principles are love to God and love to man.*"

We believe that most, if not all, of the women who are active in the Women's Western Conference, really care for, and desire to promote, ends of worship as well as ends of ethics. It would seem most fitting and natural, therefore, to state those ends as the ones for which the Conference exists. Thus misunderstandings would be avoided, the work of the Conference would be made clear and unequivocal, and a basis would be secured broad enough to unite the women of the west, and at the same time keep them clearly and distinctly in line with the National Auxilliary Conference, and the denomination generally.

The Christian Unitarian women of the west will await with deep interest the forthcoming action of the Women's Western Conference—an action which will determine whether *all* the Unitarian women of the west shall remain a unit, or whether a considerable part of them shall be virtually driven out of the western home organization, which they were certainly as influential as any in forming, and be compelled to seek their affiliations hereafter solely with the national body.

BOSTON.

The Channing Club had a "Ladies' Night" on April 4. Many ladies were present among the invited guests, and four of the five speakers of the evening were ladies, namely, Miss E. P. Channing, Mrs. Kate Gannett Wells, Mrs. Emily A. Fifield, and Miss Abby W. May. Miss Channing spoke of women's work in our churches, urged that a consecrated, religious personality in man or woman is the commanding power to move the soul. The world is to be more religious in the future. Women must not be content with influencing social life, art and literature, but must make their supreme influence felt in religion. She feared that in our desire to be liberal, tolerant, loving, we should fail to lay sufficient emphasis on our reasonable and beautiful faith of the fatherhood of God, the brotherhood of man and the supremacy of character.

Mrs. Kate Gannett Wells told in a very pleasing strain of our Unitarian grandmothers, enumerating a goodly number of them and making her hearers glad in the remembrance of so noble a spiritual ancestry.

Mrs. Emily A. Fifield spoke of the work of the Post-office Mission. Among many wise things said upon the topic, not least suggestive was this sentence: "It is easy to exaggerate the amount of good done to others by this mission, but not easy to tell all that it does for those who join in the work."

Miss May spoke of woman's work in the church, illustrating her thought by references to the ministry of Theodore Parker, of whose church she was a member.

The Women's Auxiliary Conference held its monthly directors' meeting April 6, at 25 Beacon St. Among its many good works, the Auxiliary is assisting a young lady student at Meadville.

CHICAGO, ILL.

At the last meeting of the Women's Unitarian Association, Rev. Ida C. Hultin read a paper, or sermon, on "What has Unitarianism to offer to the Dying Sinner?" It was able and eloquent.

The Chicago Woman's Club invited Mrs. Ashton Dilke and Mrs. Ormiston Chant, of London, Eng., to visit Chicago as guests of the Club. The ladies accepted the invitation, and the Club tendered them a reception in its Club rooms. A public meeting was also arranged in the Central Methodist Church, on Wednesday evening, with addresses by Mrs. Dilke on "English Women in Politics," and Mrs. Chant on "English Working Women." M. C. R.

CINCINNATI, OHIO.

The Cincinnati Branch of the Women's Auxiliary Conference of the Unitarian

Church, held its annual meeting in the church vestry April 10. The annual report showed that the society had sent Unitarian literature during the year to 189 persons, 111 being new names, 106 of the applications being from Ohio, 45 from Indiana, 15 from Kentucky, the rest scattered through fifteen States. Letters, cards and circulars have been written to the number of 571, while 266 letters and cards have been received. During the year 6,873 tracts, papers, etc., have been distributed, and 38,463 since the organization of this branch, in March, 1881. The society has raised $201.30 for various objects this year. Sixty-four books have have been loaned from the Sallie Ellis Loan Library, and fourteen books given away. The reading of the annual report was followed by the election of officers for the ensuing year. Mrs. Mary P. W. Smith was reëlected President, Mrs. George A. Thayer, Vice-President, and Miss C. Belle Fithian, Treasurer and Librarian. After the bueiness session came the regular literary program. A large number of ladies were present, drawn out by interest in the subject of the essay for the afternoon, namely: "The Pros and Cons of Woman's Suffrage," presented by Miss Annie Laws. The essayist had just returned from attending the International Council of Women at Washington. Her essay was bright and effective, calling out a most animated discussion. Mrs. H. Duhme followed the essay with an entertaining paper describing the prominent women and scenes of the Council. A vote taken at the close of the discussion showed the large body of intelligent and prominent ladies present to be almost unanimously in favor of woman's suffrage.

The essays read before the Conference the past winter have been of even greater than usual interest. Mrs. E. Hardacre treated of "Individual Responsibility in Christian Work," Mrs. H. C. Whitman "The Problem of Domestic Service," Mrs. A. Frank "The Needs of the Unitarian Sunday-school," Mrs. Virginia G. Ellard "The Salon in American Society," Mrs. Alphonso Taft "Viennese Life," Mrs. Robert Hosea "Buddha and Buddhism." Mrs. Ellard's essay, afterwards published in the *Commercial Gazette*, attracted wide and favorable comment from the press all over the country, and brought the writer pleasant letters from Geo. W. Curtis and others. M. P. W. S.

NORTH PLATTE, NEB.

It is six months since Mrs. Cogswell returned and took up the work in this place again, and everything feels her presence. Most of the workers here are women. Of the five trustees of the society three are women. A correspondent writes:

"We have lay services and Sunday-school from 11 A. M. to 1 P. M. every Sunday. A young man who has become interested in our religious home and its advantages, has sometimes read sermons, otherwise the lay services have been carried on by our women. Our Sunday-school is doing well, and we are gaining in numbers. We have a 'Woman's Aid and Literary Society' that meets every Thursday afternoon. We have taken up Lowell and Holmes for reading. Our church is open on Sunday afternoons for reading and library purposes."

UNIVERSALIST NOTES.

ACCESSIONS TO THE CHURCHES.

The thought uppermost in all our minds just now, is the cheering news from all the churches, of large accessions to their membership at Easter. For many years the custom has been growing in our churches, of taking the season of Lent for those special services by which the religious life of the parishes is quickened, and the attention of the people turned to the duty of self-consecration to God. Especially are the efforts of our clergy and workers directed to the increase of church-membership. The conviction is now thoroughly established in the minds of our people that *the church* is the vital and essential institution, the very core of our organized Christian life, the embodiment and the sign of our religious vigor. In place of the discussions which used to be heard twenty years ago, as to the utility of the church organization, the use of church ordinances, the value of church-membership, our debates now are chiefly as to the best ways of increasing church-membership, the means and the methods of conducting revivals and the like. This remarkable change is in itself a clear evidence that we have passed the period of questioning the value of the method tested and approved by the whole history of the Christian religion, and that we are practically a unit in the conviction that our future depends upon strengthening, increasing, and training our church-membership. It is probable that not less than a thousand members were added to the church at Easter. And as many of our ministers do not make this the season for receiving candidates, but carry on the work throughout the year, it is probable that before the statistics are made up for the annual convention this number will be doubled.

DR. RYDER'S BENEFACTIONS.

When the words about Dr. Ryder were written for the "Notes," in the last number of the *Review*, it was not known what a noble disposition he had made of his great wealth. His will was a most signal and significant document. It gives new cause for honoring his memory. It makes Dr. Ryder still the teacher and counselor of the church and the community, in a way which cannot but conduce to the public good. The fashion of remembering public interests, and especially religious causes, is not so common in the west as it is in the east. But few large fortunes in Chicago have as

yet been consecrated to the higher interests and uses of society. Men and women of whom better judgment might be expected, still express surprise when a rich man leaves any large proportion of his wealth to the public. So that Dr. Ryder's far-sighted and liberal gifts will do more than benefit the causes to which his wealth so largely goes. They will be at once example and exhortation to other and perhaps richer men, to "do likewise."

A DEEPENING RELIGIOUS LIFE.

During the winter there has been a marked activity among the young people of our churches in the direction of a deeper religious life. The way in which the work has been done has varied according to individual preference. In many cases the machinery of the Y. P. M. A. has been used; in others the S. C. E. has been chosen; in some there has been no organization, but special meetings have been held for religious and devotional exercises. But, whatever form the work has assumed, it has been helpful to pastors, and most encouraging to the churches. One thing is clear. The young people of the liberal churches have as genuine religious needs, and as large a capacity for religious culture as other young people. Another thing seems equally clear from this grand advance among our youth. We are no longer satisfied with drawing the young into our churches, and then leaving them without definite Christian work, without distinctly religious aims and duties. It was high time that our liberal churches stopped gathering all this timber, brick and iron, without large and adequate plans and methods for building it into the walls of Christ's church.

A NEW COMER.

It is a pleasure to record the accession to our ranks of a brother who has come to us from the Methodist church, the Rev. Ole Bendixon, of Chicago, a Norwegian preacher, who has been until recently an evangelist among his own people, under the direction of the Methodists. It is a thrilling story that this brother tells of the struggles of his soul to accept the dark and harrowing dogma of everlasting punishment; to reconcile himself to the conviction that his father was in hell; and to grasp the impossible thought of a God who could torment his offspring with aimless, endless woe. But he has come out into great light, and will hereafter carry the good tidings to his countrymen.

J. C. A.

ENGLISH AND FOREIGN NOTES.

"Some gentlemen of Liverpool," writes an English friend, "have just started a Unitarian Club to be called *The Eighty-Eight.*" It is to consist of all the ministers of the district, and an equal number of laymen, the best men, if possible, of each congregation. They are to dine together about four times a year during the winter—ministers free of charge—and to sit alternately, lay and cleric, so that discussions may not be spoilt by too much agreement. The first dinner has been a great success, and the first set of members, on the whole, a very good collection in every way. Special meetings may be called to discuss any object the club could aid.

The Rev. Edward White, of Kentish Town, says the *Christian Life*, insists on the fact that a great, a chief reason of the alienation of the people from religion, is the "horribly corrupt state of theology." Men have inherited tradition. Let them go back to Christianity. For one man who dares to think for himself, a score will not. People are always using language not to be found in Scripture. Why, if it had been intended we should be always calling God "Trinity" it would have been set forth in Scripture, "there is one God, the Father, there is God Jesus Christ, and God the Holy Ghost." Then there is the Athanasian creed. Until, said Mr. White, you can overthrow these Middle Age creeds, people will be alienated. Use Scripture language and insist on missionaries using it too. The doctrine of eternal punishment is an invention of the theologians. Life in Christ will prevent evolution from becoming universal scepticism. This is plain talk for a Chairman of the Congregational Union, and indicates the trend of liberal theology among the English Nonconformists. But, then, nine people out of ten drift into religious affiliation without much thought or care for principle or consistency!

Mr. Walter Bache, who died recently, and who was the foremost disciple of Liszt, was born in Birmingham, Eng., and was the son of the late Rev. Samuel Bache, who was for so many years pastor of the Church of the Messiah in that city, the church over which Dr. Crosskey presides.

Miss Edith Martineau, a daughter of the Rev. James Martineau, LL. D., has just been elected an Associate of the Royal Society of Painters in Water Colors.

The English Unitarian and other Christian churches are busy preparing for their National Conference, to be held in Leeds. The expense of attending the conference is necessarily heavy upon ministers living at a distance from the place of meeting, and so the churches sending delegates propose to lighten this burden by franking the ministers to and from the Conference. And why not? The minister is expected to go as the representative of his parish, and the least his parishioners can do is to spare him the cost of representing them. We commend this good example to the sister churches in America.

The Right Hon. Joseph Chamberlain, M. P., was presented on his return from the Fisheries' Commission with the freedom of the Borough of Birmingham, a division of

which he represents in Parliament. A banquet was held in the historic Town Hall, at which John Bright and other eminent statesmen were present. In the course of a long speech Mr. Chamberlain said: "The two nations are, indeed, only branches of a greater nationality, which has maintained under varying conditions the persistent qualities and characteristics of the Anglo-Saxon race. And gentlemen, if this be true, surely it follows that any serious quarrel between ourselves and America is now impossible. Differences of opinion there may be—there must be. The very extent and complexity of our common interests make controversy from time to time almost inevitable. But we may at least determine that as far as in us lies these differences as they arise shall be settled as between friends and kinsfolk, and not as between enemies and rivals—and it was in that spirit that my colleagues and myself approached the discussion which we have been carrying on in Washington. It was in that spirit that we were met by the American plenipotentiaries, and we have now done our part, representing in this, I believe, the wishes and intentions of the vast majority of the two countries, and we look for our reward in the approval of all who desire, as we desire, perpetual amity and good will between all the members of the English speaking race."

Mr. Charles Bradlaugh, M. P., having carried the British House of Commons with him on the Parliamentary Oath's question, has also made a successful attack on the system of state pensions. He moved the following resolution, which was adopted by the Government and carried by Tories and Liberals: "That in the opinion of this House steps should be taken forthwith to determine hereditary pensions and allowances, with due regard to the just claims of recipients and economy in the public service, and considering the large and increasing charge upon the country for general pensions and non-effective services, it is desirable to adopt measures for the thorough revision of the entire pension system."

It is proposed to raise a testimonial to the Rev. T. L. Marshall, late editor of the *Inquirer*. For many years Mr. Marshall very ably edited what has always been regarded as by far the best organ of English Unitarianism. He made the paper respected for its ability and tone, and the testimonial is "the result of a widespread feeling of sympathy and respect for a career so blameless, and for abilities so conscientiously devoted to principles of religious freedom."

The Archbishop of Canterbury says the well-to-do residents of Sierra Leone are actually subscribing to the funds for the building of a Mahommedan Mosque, on the ground that Mahommedanism might effect what Christianity has failed to do in producing sobriety among the native population. J. C.

LITERARY NOTES.

Roberts Brothers are just publishing a new volume by Dr. Hedge, entitled "Martin Luther and Other Essays."

The subject of the Hibbert Lectures this year is Greek Influence upon Christianity. The lecturer is Rev. Edwin Hatch, D. D.

The April number of *Christian Thought* opens with a powerful article by Dr. Thomas Hill on "The Absolute a Person," which was delivered as a lecture before the American Institute of Christian Philosophy last August.

Prof. Geo. T. Ladd, of the Yale Divinity School, has just given us, through the Scribners, a book entitled "What is the Bible?" The work answers the question propounded in the title, popularly, and in accordance with the theory of scripture held by the liberal orthodoxy of to-day. Prof. Ladd is a candid as well as competent writer, and his book will have the effect to promote more reasonable views of the Bible than those commonly held. It is noticeable that the title which he has chosen for his book is the same as that of Mr. Sunderland's work, which was published several years ago by G. P. Putnam's Sons, and which continues to have a steady sale. Of course this use of the same title for different works will create some confusion, and is to be regretted. However, if because of its name orthodox persons shall be led to read a Unitarian book, or even if some Unitarians shall be led to read a liberal orthodox book, we are sure no harm will result.

Harper and Brothers have just issued the third and last volume of Henry C. Lea's "History of the Inquisition."

A translation of Renan's "History of the People of Israel till the time of King David" has just been published by Roberts Brothers.

Rev. Dr. Geo. E. Ellis, President of the Massachusetts Historical Society, and widely known as one of the most intelligent and persistent students of American history, especially of the colonial era, will soon publish, through Houghton, Mifflin & Co., an octavo entitled "The Puritan Age and Rule in the Colony of Massachusetts Bay, 1629 to 1685." The leading object of Dr. Ellis in writing this book is to do justice to the motives of the Puritans, whom he considers to have been unjustly criticised in some recent publications, notably Mr. Brooks Adams' "Emancipation of Massachusetts," and Mr. R. P. Hallowell's "Quaker Invasion of Massachusetts."

The *Inquirer*, of London, has been printing a series of three sermons by Rev. R. A. Armstrong, which have had it for their object to epitomize and popularize the thought of certain parts of Dr. Martineau's last book, "A Study of Religions." The sermons were

preached at the church in Liverpool where Dr. Martineau was once pastor.

The beautiful poem which we published last month, by request, with the statement that we did not know its author, we find was written by Phoebe Cary, a few years after the death of her sister, Alice Cary, to whom it refers. It is entitled by its author "Entered into Rest," and contains five verses which we did not print.

Lee and Shepard will soon publish a new American edition of Frances Power Cobbe's "Broken Lights."

In order to make room for the interesting and valuable memorial discourse of Mr. May, upon Dr. Priestley, we have been obliged to defer a month the sermon from Rev. J. Coleman Adams promised for this number; also the first of two able articles upon Count Tolstoi, already in type.

Rev. Wm. H. Ryder, of Ann Arbor, Mich., has been chosen to the professorship of New Testament Exegesis in the Andover Theological Seminary. Mr. Ryder was formerly professor of Greek at Oberlin, and has been pastor of the Congregational Church in Ann Arbor for twelve years. He is in sympathy with the advanced views now prevailing at Andover.

Prof. C. C. Everett, Dean of the Divinity School of Harvard University, announces that for the year 1888–89, two resident Fellowships of $500 each are offered to Graduates of Theological Schools, who intend to devote themselves to the Christian Ministry. These fellowships are intended to encourage advanced theological work of a high order. Applications for a "Williams Fellowship," accompanied by testimonials and specimens of work, must be made to the Dean before June 1, 1888.

The Brookes Fund, in charge of Prof. F. Huidekoper, Meadville, Pa., continues to do as useful a work as ever in supplying orthodox ministers and others with Unitarian books. The whole number of ministers supplied from the Fund during 1887 was 148, representing some 22 different denominations, and located in 24 different States and Territories. Prof. Huidekoper also supplied ten "libraries" from other funds.

Publications Received.

To Publishers.—*All books sent to* The Unitarian *will be promptly acknowledged under the head of "Publications Received," with statement of publisher's price, if known.*

Philo Judaeus, or the Jewish Alexandrian Philosophy. By Prof. J. Drummond, LL. D. 2 vols. Williams and Norgate, London, England.

Harvard Reminiscences. By Andrew Peabody, D. D., LL. D. Ticknor & Co. Price, $1.25.

Talks to Young Men: With Asides to Young Women. By Rev. Robert Collyer. Lee and Shepard. Price, $1.25.

Substance and Show, and Other Lectures. By Thomas Starr King. Sixth Ed. Houghton, Mifflin & Co. $1.50.

Outlines and Charts for Conversation and Study in Sunday-Schools, with Aid of a Blackboard. By Kate Gannett Wells. Boston: Unitarian S. S. Society.

Report of the 10th Anniversary of N. Y. Ethical Culture Society, and of Conventions. J. B. Lippincott Co., Philadelphia.

Prayers and Ministries for Public Worship, in Eleven Services. By Rev. Peter Dean. England.

The Responses in the above Services set to Music.

The above Services for Dedication of Infants, Marriage, and Burial of the Dead, published separately.

The Reviews and Magazines.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (April).

The Christian Enthusiasm. Charles A. Allen.

Reminiscences of Thomas Starr King. Edward E. Hale.

The Hindu Doctrine of Death and Immortality. T. B. Forbush.

Hutton's "Modern Guides." James T. Bixby.

German Piety. Edward Chenery Gale.

Atlantic Monthly (May).

The American Philosophical Society. Anne H. Wharton.

Reform in the Celebration of Marriage. Frank Gaylord Cook.

The Emperor William. Herbert Tuttle.

The Forum (May).

Miscarriages of Justice. Judge George C. Barrett.

Irish Landlordism. Michael Davitt.

The Sanitarian (March).

The Effects of Present Educational Methods on the Health of Women. Charles A. L. Reed, M. D.

The Heating and Ventilation of Passenger Coaches. R. Harvey Reed, M. D.

Lend a Hand (April).

White Slaves. Edward Osborne.

The Catholic Total Abstinence Union. Rev. Thomas J. Conaty.

Juvenile Reform. Rev. M. McG. Dana.

Andover Review (April).

Evolution and Ethical Problems. J. H. Hyslop.

Beethoven. Rev. William T. Herridge.
The Armaments of Europe. Frederic G. Mather.

Universalist Quarterly (April).

Paul's Doctrine of the Genesis of Sin. Rev. G. M. Harmon.
Catholic Universalism. Rev. H. I. Cushman, D. D.
The Immortal Life. Rev. W. S. Woodbridge.
The Parsees, or Fire-Worshipers. Part I. Mrs. C. M. Sawyer.

North American Review (April).

The Hohenzollern Kaiser. John A. Kasson, Ex-Minister to Germany.
Why am I a Moslem?

NEWS FROM THE FIELD.

We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.

Ministers, Sunday-school superintendents and teachers, and church workers, everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card. All items should reach us by the eighteenth of the month.

The seventh meeting of the Ministers' Institute will be held next fall (the National Conference having been postponed a year), and the essayists have already been invited. Messrs. F. G. Peabody, D. D., M. J. Savage, H. M. Simmons, W. W. Fenn, and Professor Schurman, of Cornell, have already accepted. The exact time and the place (which will probably be some quiet hotel near Boston) have not yet been determined.

Rev. Charles E. Perkins, of Clifton Springs, N. Y., has recently exchanged the Universalist for the Unitarian fellowship.

Rev. S. C. Beane, who has been doing such excellent missionary work in Northern New England, has accepted the call of the First Religious Society in Newburyport, Mass.,—his ministry to begin on the expiration of his third year of service to the American Unitarian Association, May 10th. He will continue the more important work of the Association until his successor is in the field.

Atlanta, Ga.—Rev. Geo. L. Chaney has been preaching at the Church of Our Father on the following subjects: God, the Father; Jesus Christ, his Son; the Holy Spirit; the Holy Catholic Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Dead; the Life Everlasting.

Ann Arbor, Mich.—Thirteen persons joined the Unitarian Church on Easter Sunday, receiving the right hand of fellowship from the pastor.

—Rev. Geo. W. Cooke, of Dedham, Mass., has just given before the Unity Club his course of lectures on "The Intellectual Development of Woman."

Boston and Vicinity.—Rev. James Freeman Clarke has been for some weeks at Lakewood, N. J., whither very many throughout our churches will follow him in the hope of his restoration to the physical strength which may enable him to resume his services.

—Our friends in the Harvard Divinity School have been saddened by the loss of one of the most promising of the seniors, Mr. Lewis G. Leary, who died very suddenly of heart disease, Tuesday, April 3. Mr. Leary had made many warm friends during his studentship, and had just received a warm invitation to settle over a parish as soon as his course should have terminated.—The Easter services in our Boston churches were all rich and attractive with flowers and music as usual. The congregations were very large. Some of our friends doubt whether much good results from this Easter Sunday attendance of crowds, many of whom never attend church on any other day, and who to a large extent go as sightseers rather than as worshipers. Yet those who saw how, in Arlington Street, for instance, some 300 or more of these outsiders stood throughout the service, not leaving when the chief musical attraction was over, but remaining for the sermon, and right through to the benediction, could hardly help feeling that this was something more than "sight-seeing." It was not the righteous, but sinners whom the master came to seek.

—A scrap-book is hereafter to be kept at the A. U. A. building, to contain specimens of all hymns, papers, programs of services, meetings, and all other congregational documents, for reference. Ministers are requested to send such specimens to be thus preserved. It is a very good idea and should be followed up.

—The A. U. A. has appointed a committee of sixteen members "to take into consideration the question of arranging a form of service for use in our churches." They are endeavoring by a form of questions widely circulated, to ascertain how far such liturgical services are already in use, or are desired by our congregations.

—In the Third Religious Society (Dorchester, Rev. W. I. Lawrence, pastor) a Young People's Guild was organized on January 1, 1888. There has been an attendance of about 35, and the interest has been good. The Guild is at present studying Dr. J. F. Clarke's "Manual of Unitarian Belief," and is about to begin some active benevolent work. The 71st annual meeting of the church, held April 2, in the evening, was a departure from the usual custom, the members being invited by mail and a supper being served. After tea the work of the past year was reported, and that for the coming year laid out. There are 86 members at present on the roll, 30 of whom have united with the church during the last year. The congregation and the Sunday-school are both growing.

—There has been a very large and encouraging increase in the afternoon services at King's Chapel lately. Mr. B. J. Lang, who for many years led the musical service at Dr. Hale's church, is now again at King's, and the noble liturgy is being given musically in all the responses and parts that admit of it, making in fact a very beautiful vesper service.

—At Arlington-St. Church the vesper services which have been held every Sunday since the beginning of last November, have been so well attended—for some Sundays past every sitting has been occupied—that it has been felt impossible to think of suspending them at Easter, as was contemplated when they were first started as an experiment, and they will probably continue as part of the regular services of the church.

—At the Mt. Pleasant Church Rev. W. H. Lyon asked his congregation for an Easter offering in aid of the new church which the society a short time ago voted to build. The result was a collection of $3,500. This makes $13,000 raised this year, and will warrant the immediate construction of the new edifice, which is to be at the corner of Warren street and Elm Hill avenue. Mr. Lyon's course of lectures on "Earnest American Women" has been very successful, the chapel being crowded, and the proceeds, with those of courses in Dorchester and North Andover, being nearly $500. A course on "American Men of Letters" is planned for next fall.

Burlington, Vt.—The Unitarian Society has voted its pastor, Rev. L. G. Ware, a six months' leave of absence, from April 1, his salary to continue. Rev. Dr. Atwood will supply the pulpit. The society is financially prosperous.

Chelsea, Mass.—Rev. A. W. Martin, lately of Tiverton, R. I., has received and accepted a call to this parish, and is now at work here.

Chicago.—Mrs. Ormiston Chant, of London, England, who came to the U. S. to attend the Woman's International Council at Washington, preached at Unity Church, April 29th. Mrs. Chant is an earnest Unitarian, being a member of Stopford Brooke's church.

—Mr. Milsted believes in beginning with the children; and he has been so persistent and earnest in his Sunday-school work that he now has a large and flourishing school. He develops the feeling of responsibility and loyalty in the children by making them support the school, and also contribute something for charity. At a fair recently held for this purpose by the Sunday-school, enough money was made by the children to pay all their own expenses and give *four hundred dollars* towards the support of the Unity Church Industrial School. Unitarian children with such training will be loyal to the cause when men and women.

—At the Church of the Messiah eighteen young men and women were confirmed on Easter Sunday. This Confirmation Class had been meeting once a week with the pastor for some months. The dramatic section connected with the "Fraternity" of the church has recently made quite a hit with a little play entitled "Everybody's Friend," which it has given three times over.

—All Souls' Church has opened a Kindergarten at the moderate price of 25 cents a week, thus putting it within the reach of slender purses and yet not making it a charity. The free reading room has an average attendance of about twenty-five every afternoon and evening. A course of lectures to mothers and daughters is being given in the church auditorium, by such women as Dr. Stevenson, Frances Willard, Dr. Rose Bryan. The first lecture on "Care of the Sick" was given by Dr. Rose Bryan.

—The Goethe School which was announced in the April UNITARIAN as to be held this spring, under the auspices of the Kindergarten Club, will be held next December, under the same auspices. Mr. Denton J. Snider gives a series of lectures this spring on the Faust legends, preparatory to the Goethe School. M. C. R.

Cleveland, Ohio.—Rev. F. L. Hosmer has been granted a leave of absence until the autumn, and is off for Europe.

Davenport, Iowa.—The third of the A. U. A. Conferences in the West was held here. A correspondent writes: "It was a real inspiration to us all. The four Eastern ministers (Reynolds, Batchelor, Savage and Ames) were so different, and yet all so able and earnest and helpful. Mr. Savage spoke to a crowded house. Mr. Batchelor stayed over the following Sunday and gave us a most excellent sermon. How can such meetings help doing good?"

Grand Rapids, Mich.—Rev. George Willis Cooke preached here April 1st, 8th and 15th, and Rev. Geo. Batchelor on the 29th. It is hoped that before long a minister may be settled.

Greeley, Col.—A correspondent writes: "The Unitarian society here has sustained a loss in the death of Professor W. D. Gunning, who had accepted a call to occupy its pulpit. He came to Colorado in the hope of gaining health. Five weeks from the time of his arrival friends gathered in the little church to exchange words of tender appreciation in his memory. He occupied the pulpit only twice, and though the body was broken the man's soul shone out from the ruins with such radiance and beauty that his hearers were captivated from the first."

Hingham, Mass.—The annual spring meeting of the Plymouth and Bay Conference was held here on April 12th. It would be hard to conceive of a Conference settling down more seriously to the real business of

religion than was the case at Hingham. Under the supposition that it was under no necessity of regulating the affairs of God in another planet, or exposing the mysteries of His creation, or reconciling Science and Religion, the Conference bent all its energies to regulate the affairs of its own churches, to expose the mysteries of our own indifference, and to reconcile the average Christian to heavy demands upon his powers of worship, work, and giving to the Lord. Rev. F. Baylies Allen, assistant minister of Trinity Church, Boston, addressed the Conference on "Parish Problems," and so successfully that the impression became general, of the great practical importance of governing the Church's ideal by these spiritual needs of the people. Miss Ellen T. Bailey, secretary of the Country Week, made an urgent appeal to the churches to aid in this beneficent charity to the destitute children of the cities.

Kansas City, Mo.—The second of the A. U. A. conferences in the west was held here, in connection with the annual meeting of the Missouri Valley Association. Mr. Savage preached on Sunday morning and Mr. Ames in the evening, to crowded houses; and on Monday a full programme, of devotional services, reports, papers and addresses was carried out through the day, with the ordination of Miss Leggett, of Beatrice, at 3 o'clock, and a closing sermon by Mr. Savage in the evening. The Missouri Valley churches were represented, some of them by quite large delegations. The meetings were most excellent. A correspondent writes: "Our wise men from the east, Reynolds, Batchelor, Savage and Ames, gladdened our hearts by their presence, and their gifts, not of frankincense and myrrh, but of wise, warm words of inspiration, comfort and guidance." The next meeting of the Missouri Valley Association is to be held in Wichita, in October next.

Keene, N. H.—A sermon of Rev. G. W. Gallagher is to be published each month. The first one, dated March, has for its subject, "The Christ." Mr. Gallagher preached a series of doctrinal and historical sermons during the past winter which awakened an unusual interest. He has been teaching a Bible Class in New Testament studies. The Sunday-school prospers. Monthly children's socials are held which are thought a great success. The Unity Club, which meets every two weeks, has been studying Shakespeare.

Los Angeles, Cal.—Dr. Fay's congregations are large and enthusiastic. Preliminary work is in progress towards the erection of a church on a lot which has been presented to the society by the pastor.

Midland, Mich. — The *Republican* prints in full a stirring sermon from Rev. L. R. Daniels, on "The Old, Old Story," which he makes to be God's demand upon men for "righteousness."

Minnesota.—The semi-annual meeting of the Unitarian Conference of Minnesota will be held in "All Souls' Church," Sioux Falls, on Wednesday and Thursday, April 25 and 26. Miss Safford, Mrs. Wilkes, Messrs. Simmons, Crothers, Janson, West, Batchelor, and others, are expected to be present, and give short addresses on various topics.

C. E. S.

Montpelier, Vt.—A delightful service was held at the Church of the Messiah on Easter morning, with inspiring music, beautiful flowers, and a most interesting and helpful sermon by the pastor, Rev. J. Edward Wright. At the close a contribution to the A. U. A. was taken up, amounting to $155. In the evening there was a service of song. Both services were attended by very large congregations.

New York.—At last there is a "Unitarian Club" in New York City. The first meeting was held at the Metropolitan Hotel, on Wednesday evening, April 11, with addresses by the president, Hon. D. H. Chamberlain, Hon. Geo. W. Curtis, Rev. Grindall Reynolds, Mr. Seabury, president of the Providence Club, Rev. Charles G. Ames, of Philadelphia, Mr. H. P. Miller, president of the Boston Club, and Rev. Robert Collyer, of New York.

Pomona, Cal.—On March 16 a movement was begun here under the leadership of Rev. O. Clute. Meetings are held every Sunday at 11 A. M. The congregation is made up of excellent material. Pomona is a beautiful and growing town.

Portland, Oregon.—Rev. Thos. Eliot had a happy and memorable Easter. Twenty-eight new members joined the church, seventeen of them heads of families. He has now gone on a pastoral visit to the other churches in that region.

San Bernardino, Cal.—On Sunday evening, April 8, a Unitarian movement was successfully inaugurated in the opera house here, Dr. Fay, of Los Angeles, preached, and Rev. O. Clute made an address. The congregation was large and sympathetic. Mr. Clute will continue the work on Sunday evenings in a hall. Much of the success of the opening meeting was due to the efficient management of Mrs. L. S. Holman, a "woman from Maine."

San Diego, Cal.—This congregation, in the very southwestern corner of the Republic, is growing. Its old church being too small, it has begun a new one, which will be completed in a few months. The minister, Rev. B. F. McDaniel, is preaching at National City on Sunday afternoons.

San Francisco Bay.—In San Francisco the Channing (Woman's) Auxiliary continues to impart its young life to all departments of our Cathedral Church. Dr. Stebbins' weekly Bible Class is particularly enjoyed. Last month he read a paper to

the Auxiliary on "Modern Novelists," and Rev. C. W. Wendte one on "Modern Art." This Auxiliary has lost, by removal to Southern California, its energetic secretary, Miss Harriet Kelsey, but its publication and post-office mission work goes on as usual. A series of one page leaflets of bright, pithy contents, and a series on popular and sanitary science have been issued.

—Rev. David Heap, of England, remains in San Francisco to engage in child-saving work, under the auspices of our Boys' and Girls' Aid Society. Mr. Heap is greatly liked, and we hope he may be able to render our cause occasional help on Sundays.

—The San Jose parish has inyited Rev. James Huxtable, of Hyde Park, to become its minister.

—At Oakland our society is now housed in the Hamilton Church, where the independent Presbyterian Society of Rev. Dr. Hamilton formerly met. He was greatly beloved, and his tragic death in this pulpit on Easter Sunday, six years ago, was commemorated by the Unitarian Society last Sunday, by appropriate allusion in Mr. Wendte's Easter sermon, and in the very beautiful floral decoration of the church. At Mr. Wendte's Easter Service twenty persons united with the church and seven were baptized. Among the latter was Watari Kitashima, a talented Japanese student at our High School, who, together with his friend Saichiro B. Kanda, an earnest and devoted young convert of our church in San Francisco, will soon proceed east and study for the Unitarian ministry.

—At Sacramento the faithful wife of our minister has been ill, a season of sore trial and anxiety. But now all is well again for him and his.

—The installation of Hon. Horace Davis, as president of the University of California, was an imposing affair. Three thousand persons were present, the largest crowd ever attracted to fair Berkeley. The day was delightful. The green lawns, the verdant foot-hills, on whose slope rests the beautiful campus of the college; the unparalleled prospect to the west,—comprising the great bay of San Francisco, the purple mountains, the golden gate, and open Pacific beyond,—all adding their charm to the scene.

The students in military evolution were reviewed by the governor of California and Mr. Davis. Then came the exercises in the gymnasium. All the addresses were on a high plane. Mr. Stebbins was especially well received. Mr. Davis spoke with great sense and feeling and was vociferously cheered by the students. All concerned are gratified with the selection, and Mr. Davis enters into his new duties under the happiest auspices.

Seattle and Tacoma, W. T.—Mr. S. A. Eliot, our earnest young missionary worker at Seattle, W. T., has finished his six months' engagement with the American Unitarian Association, and will return via California, to his studies at the Harvard Divinity School. For a few Sundays he will preach in California, and help in Mr. Wendte's enterprises. Mr. Eliot has done nobly at Seattle. The handful of Unitarians whom faithful Mr. Greer had addressed twice a month for two years has suddenly grown into one of the largest and finest congregations in town. A Sunday-school has been gathered, a church site purchased, and many young people attracted to the services. It is a matter of deep regret that Mr. Eliot must now leave them, but it was so understood at the beginning. Thus far it has been found impossible to secure the right successor, but the society lives in hope, and our Bishop, Rev. T. L. Eliot, of Portland, is to preach for them next Sunday. Seattle is a rapidly growing and commercial city, and within ten years will have 100,000 inhabitants. Mr. Greer has been greatly afflicted by the serious illness of his devoted wife, a woman of rare executive ability. During this trying time young Mr. Eliot has come to his relief, preaching for him on Sunday evenings, Seattle being only 40 miles away. Mrs. Greer is slowly recovering. Mr. Eliot also preached to a large audience at Olympia, the capital.

St. Joseph Mo.—The Unitarian Church here mourns deeply the death of Wm. H. Floyd, to whom more than to any other, perhaps, the existence of the church is due—an indefatigable and self-sacrificing worker, esteemed by his brethren, and honored in the community.

St. Louis.—At the April meeting of the Unitarian Club the members and their lady friends listened to an excellent paper by Professor Tupper. The May meeting of the club will close the season. There are to be several papers and addresses upon best methods of advancing the interests of the organization.

—At the Church of the Messiah there was a union service for the congregation and Sunday-school on Easter Sunday, at 5 P. M. Baptism was administered, and members were received into the church from both congregation and Sunday-school.

Toledo, Ohio.—At the Church of Our Father (Unitarian) on Easter Sunday, there were beautiful decorations and interesting services. Rev. A. G. Jennings preached in the morning on "Resurrection," dwelling upon the importance of considering it in its spiritual relations and meanings rather than insisting on it as a bare literal fact. In the evening the subject was "Immortality in the Light of Evolution." The congregations were large.

It is felt that the Unitarian cause in Toledo has been much strengthened by the missionary meeting held here by Mr. Batchelor, Secretary Reynolds, Mr. Savage and Mr. Ames. The congregations steadily grow. The Sunday-school now numbers over sixty.

Ware, Mass.—Rev. B. W. Pennock has accepted a call to the First Unitarian church of Ware. He is a recent graduate of Andover Theological Seminary. His only settlement prior to his engagement here was in Coleraine, Mass., where he preached to an Orthodox society for about a year and a half. Indications already point to a successful pastorate.

Waverley, Mass.—The Unitarians observed Easter Sunday by uniting the Sunday-school and congregation in a special service, with beautiful flowers and music. The pastor, Rev. Hilary Bygrave, delivered an impressive sermon from the text, "He is not here, but is risen."

West Newton.—We are sorry to hear that Rev. J. C. Janes has been obliged by illness to seek change and rest, and has gone south for a month or two. Mr. Janes's ministry here has been very successful, and it is only quite recently that the accommodation of the church had been enlarged.

Weston, Mass.—The new church here, a beautiful stone building, something after the style of the ancient village churches in Old England, was opened and dedicated, March 28. The whole dedication service was one of the noblest and most beautiful ever held. This beautiful church, opened entirely free from debt, is a fitting crown to the faithful ministries which Weston has enjoyed, not only under Rev. E. H. Sears, of saintly memory, but also under Rev. F. B. Hornbrooke, who was present, and Rev. C. F. Russell, the present devoted and untiring pastor. Those who took part in the service were Revs. Edward Hale, H. P. Collier, E. H. Hall, Brooke Herford, Chas. F. Russell, and F. B. Hornbrooke, Rev. F. G. Peabody preaching the sermon, and Mr. George S. Hale, President of the A. U. A., acting as moderator, and giving a very interesting and weighty address in receiving from the building committee the keys of the new church, which were afterwards formally delivered to the parish.

Wilton, N. H.—At the Easter Sunday-school concert, Rev. F. L. Phalen read an original Easter story. The flowers which beautified the church were sent into the sick rooms of the parish. The cause seems to flourish.

Whitman, Mass.—The Unitarian Society has moved into its new vestry, which will be used for services until the upper portion of the church is completed. Mr. Twiss preached the opening sermon on Sunday morning, and in the evening a "service of congratulation" was held, with addresses from the pastor, and Rev. Messrs. Brown, of West Bridgewater, Tunis, of South Scituate, Bowles (Universalist), of Abington, and Collier, of Hingham.

"What is incredible to thee thou shalt not at thy soul's peril attempt to believe."—*Carlyle.*

JOTTINGS.

It is proposed to erect a monument to the memory of the late Henry Bergh in one of the public squares of the city of New York.

Thirty-six counties in Michigan have voted this spring on the question of local option, and thirty-four of the number have carried it. The majority for prohibition in these counties is 43,000.

Professor Swing defines "Christian science" as not Christian and not science.

The late Dr. Ryder, of Chicago, after providing in his will for those immediately dependent upon him, left the following bequests to religion and philanthropy:

To the General Universalist Convention, $25,000.

To Lombard University, Galesburg, Ill., $20,000.

To St. Paul's Church, Chicago, $10,000.

To the First Universalist Church, Provincetown, Mass., $5,000.

To the Illinois Universalist Convention, $10,000.

To the Old People's Home, Chicago, $10,000.

To the Hospital for Women and Children, Chicago, $10,000.

To the Chicago Public Library, $10,000.

To found a Free Moral Lectureship, in Chicago, $10,000.

After these bequests and a few other smaller ones are paid the residue of the estate is to go equally to the Universalist Publishing House, Boston; the Divinity School of Tuft's College; the Divinity School of St. Lawrence University, Canton, N. Y.; the Divinity School of Lombard University; and Buchtel College, Akron, Ohio.

Thus does Dr. Ryder leave as noble a record behind him in death as in life. It is to be hoped that his example will influence others who have wealth, to put it in such shape that it shall do good after they are gone.

Dr. Samuel Davidson says: "I believe that man is created immortal, that the punishment of the wicked hereafter will be remedial, and that all will finally be happy. The Fatherhood of God involves the idea of the perfect felicity of his children. If a being of infinite goodness and love controls the boundless universe, we cannot but cherish the hope that such goodness and love will overcome all evil. All rational creatures will be happy forever in the enjoyment of their Father's love."

There is no friend like the old friend who
  has shared our morning days,
No greeting like his welcome, no homage
  like his praise;
Fame is the scentless sunflower, with gaudy
  crown of gold,
But friendship is the breathing rose, with
  sweets in every fold.

—*Oliver Wendell Holmes.*

ANNOUNCEMENTS.

The new year of THE UNITARIAN began with the January number. Renewals of subscription should be made without delay. Price from this time on, one dollar a year.

In enlarging THE UNITARIAN, and putting on a cover, we have been to a large expense, which we can meet only by our friends aiding us to keep up and extend our subscription list. Cannot each present subscriber send us a new one? And please send us names (one, twenty, fifty) of persons to whom we may send sample copies. THE UNITARIAN is now prepared to do more effective work for Unitarianism than ever before. And its price is still relatively as low as ever—low enough to enable it to go everywhere. Help us to send it everywhere!

Sample copies will be sent free to all applicants. Packages of the January Supplement (Prospectus) will be sent free to ministers, Post-office Mission secretaries, or other workers who wish to distribute them in their churches or otherwise use them to call attention to THE UNITARIAN.

PAMPHLETS BY MR. SUNDERLAND on the following subjects may be obtained by sending the price named to the office of THE UNITARIAN:

"Is Inquiry in Religion Safe?" Price 5 cents.

"The Doctrine of Conversion." Price 5 cents.

"The Higher Conception of God," and "True and False Liberalism,"—the two published together. Price 10 cents.

"Thomas Paine" Price 5 cents.

"Religious Insincerity." Price 5 cents.

"The Issue in the West." Price 5 cents.

"What Do Unitarians Believe?" One cent each, or 75 cents a hundred.

"Selections from the Standard Orthodox Creeds." One cent each, or 50 cents a hundred.

"Religious Study Classes," (by Mrs. Sunderland.) Price 10 cents.

WHAT IS THE BIBLE? BY J. T. SUNderland. Second Edition. Price, $1 00.

"We heartily commend this little volume as an admirable rationalistic account of the organized growth of the Bible, and the authorship, chronology and character of the books of which it is composed."—*Westminster Review.*

"It is undoubtedly the very best book on this side of the question that has ever been printed in this country."—*Chicago Times.*

"We know of no treatise in which information so large and various, upon a theme of superlative importance, is made accessible."—*New York Sun.*

"We have nothing but admiration for the spirit of this book."—*Unitarian Review.*

Mailed post paid on enclosing price to THE UNITARIAN, Ann Arbor, Mich., or to the American Unitarian Association, 25 Beacon St., Boston.

WHAT GOOD HAS LIBERAL CHRISTianity Done? The interesting and able article on this subject by President Livermore, published in THE UNITARIAN, has, by request, been issued as a *tract.* It is a most *effective missionary document.* 3 for 5 cents; $1 a hundred. Address, office of THE UNITARIAN.

WHAT PEOPLE SAY ABOUT THE "UNITARIAN."

From a Gentleman in Ohio: "I wish I could send you some subscribers; your magazine is such a source of delight and comfort to me that I would like to share it with others. I offer the reading of it to my friends, who enjoy it. There is no estimating the value of your recent sermon on 'Religion as an Experience.' Indeed any number is worth the year's subscription."

From a Gentleman in Kentucky: "Inclosed I send $10.00, of which $5.00 is to pay the subscriptions of the five persons named below, the other $5.00 to be used in sending copies to students."

From a Missouri Subscriber: "I am well pleased with the change you have made in the UNITARIAN. Enclosed find $1.00 to pay for my copy for 1888.

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From a Lady in Southern California: "THE UNITARIAN is more welcome than ever in our new home here, and it seems to me to improve with each number. The last number came when I was very tired and I thought I would simply look it over and lay it by for another time, but I read article after article, and when I had finished I was not merely rested but refreshed, ready to go to work with new courage."

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From another Western Pastor: "I am glad you are going to enlarge THE UNITARIAN."

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